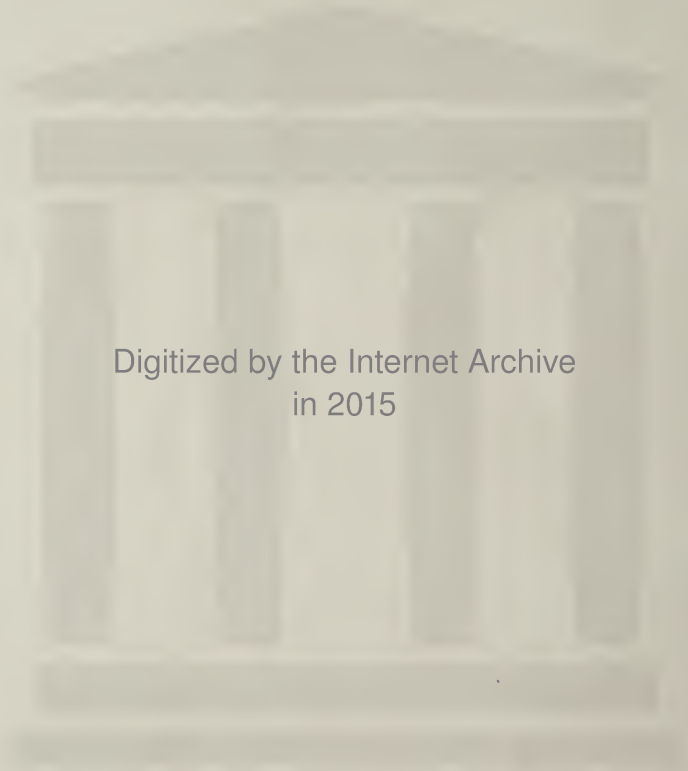








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AMERICAN Missionary Register.

VOL. III.

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No. 4.

Reports of Societies.

FOURTEENTH REPORT OF THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

PRESENTED AT THE ANNUAL MEETING, ON THE 3D OF MAY, 1822.

In this Report, the Committee of the Society present, "in the first place, a summary view of its *Domestic concerns*, and then, a detail of its proceedings in connexion with *Foreign parts*." "Under each of these heads, they are happily enabled to state particulars, which will afford much encouragement to the friends of Israel, and which call for thankfulness to Almighty God for his continued blessing" upon their efforts.

DOMESTIC CONCERNS.

Efforts of the Society's friends.

On this topic, the Committee express a feeling sense of their obligations to the Rev. Messrs. Charles Simeon, John Sargent, William Marsh, and Legh Richmond, who had performed tours of considerable length, in behalf of the Society. The thanks of the Committee are also returned to the various Ladies' Associations, whose contributions continue to form a very principal portion of the sums remitted to the Society's treasury. It is mentioned, with high and deserved commendation, that the sum of *one hundred and twenty pounds sterling*, was obtained by the Bristol Ladies' Association from the *sale of work*, and *eighty two pounds* by the Bath Association, from the same source.

Auxiliary Societies.

Four Auxiliary Institutions were formed, in the course of the year, in England, and two in Ireland. In speaking of the Auxiliaries previously formed, the Committee thus remark :—

The Anniversary meetings of the Societies previously established in different places, were most numerous attended,

and indicated the operations of just and enlightened views on the interesting question of Jewish conversion. It seemed the prevailing sentiment amongst the devoted friends of heathen missions, that until "Israel be gathered" the great harvest of the Gentiles cannot be brought in; and that "their recovery" will be, indeed, as "life from the dead" to the Gentile world.

Your Committee, in noticing this sentiment, would observe, that whilst, in devoting their labours to the conversion of the Jews, they claim to be regarded as not the least effective promoters of Christianity among the Gentiles, they deem it not unjust to look for the most decided support of this Society from those who stand foremost in the glorious work of heathen evangelization. May the friends of Missions to Jews and Gentiles, as they have ultimately but one object, be every where actuated by one spirit—the spirit of simple love to the Saviour Jesus Christ!

Influenced, as your Committee believe, by this principle, the Irish Society has raised a sum exceeding that of last year, of which, after deducting necessary expenses, they have remitted to the Parent Society £850.

Funds.

To the kind and successful exertions of the Society's friends in this and the sister island, it is indebted, under the divine blessing, for an income of £10,693 3s. 4d. during the last year, being an increase of 820l. 6s. 11d. on that of the year preceding.

Schools.

In the schools there are at present thirty-eight boys, and forty-four girls; the numbers admitted, during the last year, have been seven boys, and three girls; four boys and six girls have been apprenticed or put out to service; and five boys have been removed by their friends, of whom one has been readmitted.

The Committee have reason to hope, that the blessing of God accompanies the instruction of the Jewish children confided to the care of the Society. Instances have not been wanting of a deep and abiding impression having been made upon their minds, even under circumstances apparently most discouraging.

In this connection, it may not be uninteresting to state that a converted Jew, the father of some of the children in the Schools of the Society, was baptized at the Episcopal Chapel on Sunday the 9th of December, in the presence of a numerous congregation. He had for some time past been an attendant on the means of grace, and there is every reason to think his public profession of faith in the Redeemer was prompted by pure and conscientious motives.

Publications.

Various kinds, for the diffusion of Scripture knowledge among the Jews, have been circulated in considerable numbers during the last year.

Hebrew Testaments,	2,459
German Hebrew do.	892
Judeo-Polish do.	2,597

Hebrew Psalters,	800
Hebrew Tracts,	42,410
German Hebrew do.	31,266
German Tracts,	2,360
English do.	30,000
Hebrew Cards,	19,300
German Hebrew do.	15,200
English do.	4,000

Two new Tracts have been added to the Society's list; and your committee have satisfaction in stating, that the circulation of the Jewish Expositor has considerably increased. An edition of the Prophets in German Hebrew is nearly completed, and the Committee have entered into an arrangement for stereotype plates of the Prophets, from an edition of Vander Hooght's Hebrew Bible, which they are about to publish.

The most gratifying communications from various quarters, have been made to your Committee respecting the utility of the Society's publications; and there is a continually increasing demand for them. The principal places to which they have been forwarded during the past year, are, Calcutta, Madras, Cochin, Bayonne, Gibraltar, Egypt and Palestine, Hamburg, Berlin, Frankfort on the Maine, Amsterdam, Ekatherinaslav, Dresden, Odessa, Leipzig, Posen, Warsaw, St. Petersburg, Barbadoes, and New-York.

Seminary.

The opening of a SEMINARY for the instruction of Missionaries to the Jews, was noticed in the last Report. Eight students have been received into it since its commencement, all of them, except one, Gentiles. Two of these are at present engaged on the continent, in the service of the Society, and it is intended that two others should proceed thither shortly. Four more who have been brought up under the pious Mr. Jaenicke, of Berlin, have offered themselves as candidates, and will shortly be admitted into your Seminary. Of the importance of such a preparatory Institution, every year brings fresh evidence. New scenes of useful exertion are presenting themselves in various parts, and it is obvious that, in many important respects, the preparation

of Missionaries to the Jews is *peculiar*. Conformably, also, to these views, the necessity of Missionary exertion among the Jews was strongly urged upon the Committee by Dr. Pinkerton, on his late visit to this country—"Circulate," said he, "the New Testament, as widely as possible, and, *above all, send out as many well-qualified Gentile Missionaries as you can*. Sow your seed plentifully, and send forth your labourers, with earnest prayer for a blessing: leave the result to God."

FOREIGN CONNECTIONS.

Holland.

In Holland, the objects of the Society are steadily pursued by the Rev. Mr. Thelwall, its representative at *Amsterdam*. Whilst he adopts every practicable measure for promoting Christianity amongst the numerous *Jewish* inhabitants of that large city, he is also assiduously engaged in endeavours to excite amongst *Christians*, an enlightened interest in behalf of their Jewish brethren. Much good, in this respect, has been effected through the medium of the *Tract Society*, the formation of which was mentioned in the last Report. And with a view of more effectually prosecuting this object, as well as of investigating the state of the Jews in the provincial towns, Mr. Thelwall made a short excursion, in May last, which introduced him to a personal intercourse with several men of learning and piety, and enabled him to open channels for the distribution of the Society's publications. Many of the Dutch clergy, whom he visited, expressed their cordial concurrence in the views of the Society, and willingly promised their co-operation. As an encouraging proof of the utility of this kind of personal communication, Mr. Thelwall, a few months after his return from the excursion, received the following letter from a gentleman, in one of the places which he had visited, and to which he had sent New Testaments and tracts:—

"It was very pleasant to me, some months ago, to receive from you some New Testaments and tracts, for the use

of the Jews. I readily embraced this opportunity of setting to work among the Jews, of whom many live here. I made use of the assistance of one of my friends, who was well acquainted with them; and gave him first one of the New Testaments and some of the tracts to distribute; in consequence of which there was quickly a request made for more New Testaments, which I readily gave, observing, with thankfulness to God, how they read, thought upon, and conversed with one another over the histories of the New Testament. From time to time, I have circulated among them, in succession, the whole of the tracts, and laid them down before them in the Synagogue. Now and then they, of themselves, attend our religious ordinances, and appear to hear with interest. Lately, a certain respectable Jew, who in the summer resides here, was present at the administration of a baptism, which he had never before seen. He appeared very attentive and observant, and afterwards declared to me, that he was edified thereby."

Mr. Thelwall mentions also his having received a letter from a professor at one of the Dutch universities, to whom he had sent some of the Society's publications, in which is stated the pleasing circumstance, "that for three years successively, the professor of divinity in a Christian university, had been *requested* to examine the progress in Hebrew of the children in the Jewish school." "Who can tell," Mr. T. asks, "what openings for decided usefulness may result, in time, from this sort of friendly intercourse between Jews and Christians?"

As a proof of the attention with which the Society's efforts are observed by the Jews themselves in Holland, it may be mentioned, that Mr. Thelwall had been informed by the Secretary of the Rotterdam Missionary Society, of an application having been made, by the directors of the Jewish synagogue in that place, for copies of every one of the tracts published by the London Society, especially those in which it is proved that Jesus is the Messiah. Can we desire a more favourable symptom, on the part of our

Jewish brethren, than a spontaneous determination calmly to investigate for themselves, the evidences of our holy religion? May we not hope that investigation will lead, through the blessing of God, to conviction? and that some of them at least, like Saul of Tarsus, will be led, through divine grace, to preach the faith which once they destroyed, and to prove to others of their brethren, as he did, “that *this Jesus is very Christ?*” May God, of his infinite mercy, guide and bless the inquiries of the Jews of Rotterdam, and of every place where a similar disposition to inquiry may have been excited! Mr. Thelwall states his conviction that now is the time of patience, prayer, and diligent observation and inquiry, and adds—“My hopes of something being *eventually* done in this country, of great importance to the Jewish cause, are gaining strength daily.”

An Institution has been formed at Amsterdam, under the joint management of Jews and Christians, for the purpose of educating the children of the poorer part of the Jewish population. The intention is to give them general instruction, and to teach them to read their own Scriptures in the Hebrew language.

Poland.

It was stated in the last Report, that the Rev. B. N. Solomon, having completed his translation of the New Testament into the Polish Hebrew, was about to return to Poland, to exercise his ministry amongst the numerous Jews in that country. In pursuance of this determination, Mr. Solomon left England on the 21st of May, accompanied by Mr. M'Caul, of Dublin College, one of the students in the seminary. It was judged advisable that they should spend a short time in Holland, on their way to the place of their destination; and, accordingly, having arrived at Amsterdam on the 29th, they immediately engaged in measures for the benefit of the Jews in that city, and were concerting public plans of usefulness among them, when Mr. Solomon most unexpectedly quitted his companion, and his undertaking, without assigning any other reason for so doing, than the sud-

den impulse of uncontrollable motives. No authentic information has yet reached the Committee; they have, however, no right to suspect that he has been influenced by mercenary motives; and while they mourn over his defection from the cause, they feel, that “it is still matter of consolation, that they have at present no grounds to think that it has been occasioned by apostacy from the faith of the gospel.” The service he rendered to the Institution by his translation of the New Testament into the dialect of the Polish Jews, was unquestionably great—and your Committee cannot but earnestly commend him to the gracious protection of that Saviour, whom they would still hope, that it is his purpose to serve. Mr. M'Caul, without delay, pursued his journey to *Warsaw*; where he found, immediately on his arrival, ample opportunities of commencing the business of his mission. As soon as it was known that he had Tracts to distribute, numbers of Jews came successively to his lodging to ask for them; many of them asking for the New Testament also. By these visits, occasions were afforded him of entering into conversation with the applicants, which he failed not to improve. “One Jew,” Mr. M'Caul writes, “the first to whom I lent a Tract, came and conversed with me for above an hour. I disputed not with him; but proved to him out of the Old Testament, that he is a sinner under the curse of God, and I was enabled to make him confess that I spoke the truth. I then showed him, also out of the Old Testament, the necessity of regeneration: at this doctrine he expressed much astonishment, and also much anxiety to learn how he should obtain the new heart. This I told him out of the New Testament, and held forth Jesus as the Redeemer from the curse of the law. The result of this conversation was, that he borrowed the only Jewish-German New Testament we had with us. In the conclusion of this letter Mr. M'Caul says, “I have had much occasion to speak to the Jews all the words of this life; I have found them not only willing, but anxious, perhaps curious, to hear what this babbler

should say. The eagerness of the Jews here to receive books, and their willingness to hear, together with their miserably forlorn condition, and their great numbers, have induced me to think that Warsaw would be a more promising field of usefulness, either for me, or any other person to be employed in."

Fully coinciding with Mr. McCaul in his views of the importance of Warsaw as a Missionary station, the Committee, in October, sent out to join him there, Mr. Becker, a young man of a Christian spirit, who had been for some time resident in the seminary at Stansted, and had approved himself worthy of confidence.

In the course of his journey to Warsaw, Mr. Becker diligently cultivated the opportunities afforded him of promoting the objects of the Society, both among Jews and Gentiles; imparting Christian instruction to the former, and endeavouring to interest the latter in the spiritual concerns of their Jewish brethren. In his conversations with Jews, he met with not a few encouraging instances, one or two shall be here mentioned, as manifesting, in conjunction with many similar testimonies, the ready disposition which the Jews every where evince to receive Christian instruction.

"On the road to Posen, I had opportunity to distribute tracts among some Jews, who received them gladly. I can hardly describe the joy I had after conversing with several Jews at ——. One of them was a rabbi, and just engaged with his pupils, nineteen in number; though I showed myself unwilling to detain him, yet he desired me to take a chair, and we had, at least, half an hour's conversation together, on the subject of the first coming of the Messiah, on the absurdity of the Talmud, &c. *before his pupils*. When Mr. Way had been here he had given him a copy of the Prophets, and a New Testament, which he still preserved, and said, he had read them with consideration. He asked whether I had no new publications, and wished very much for a New Testament for some other person, which I gave him, and also some tracts. We took leave as affectionately as if we had been bro-

thers, and even though a Jew, he did not fail to salute me with a kiss of charity.

"At — I arrived the following day; being detained there for twelve hours by the post, I had another conversation with several Jews, which greatly rejoiced my heart. One was a fine young man who had studied under the rabbi in that place. The modest look of this man, his amiable countenance, and his whole character, testified his sincerity of mind. He wished to have a New Testament, and I am sure he will make a good use of it; the rabbi and the son of the landlord desired me to give them one too, they both would be satisfied with one. I fulfilled their desire.

"At another place," Mr. B. says, "during the time the post stopped, I took the remainder of my tracts, and went into the place. When I had come a little way, I saw some Jews standing together, whom I approached, offering them my books for sale. Whilst they were looking at them, and asking the price, their number rapidly increased, and in a little time, more than twenty Jews surrounded me, all asking for tracts. I did not then take any money, as I wished chiefly to have an opportunity of speaking to them, by offering the tracts for sale. I distributed between twenty and thirty tracts, amongst about as many Jews, in less than twenty minutes' time, giving German to those that understood that language, where the Hebrew did not suffice. One man, who had got one in Hebrew, very soon returned, wishing to have one Jewish German for his wife."

Mr. Becker reached Warsaw on Christmas-day.

In the mean time his fellow-labourer, Mr. McCaul, had been steadily prosecuting his work among the Jewish inhabitants of Warsaw, who are very numerous. In a letter, dated October 17, he thus writes:

"On the feast of the Jewish New Year I visited Praag, a ruined fortress, immediately on the other side of the Vistula. There almost all the inhabitants are Jews, and there dwells the head rabbi. In every direction were to be seen groups of Jews in their white robes, which they always

wear on the Day of Atonement, with the Talas, or veil, on their heads. On Tuesday, Oct. 9, I received fifty Hebrew New Testaments, 200 copies of Rev. D. Wilson's Sermon in German, and some thousands of Cards. I lost no time, but immediately set out for Praag, with a New Testament in my pocket for the rabbi. He, however, refused to have any conversation with me, and also refused to accept of the New Testament. Some of his students seemed very eager to see it, but he would not permit them. The first day of the feast of Tabernacles, I called on a young Jew with whom I have formed an acquaintance. He introduced me into a large company of Jews and Jewesses assembled in a Tabernacle. I was received with the greatest politeness, placed at table next to him who appeared master of the ceremonies, and shortly after I was seated he began to speak of the Messiah. This gave me the opportunity that I wished. I immediately showed them what are the offices of the Messiah. He heard me with the greatest attention; when I had finished, I said, that if they wished to read something about the Messiah, I had some printed cards containing something about him. When I pulled them out of my pocket, all the persons in the Tabernacle came to receive them. Indeed, the only refusal that I have experienced was from the Rabbi in Praag." And even this Rabbi, Mr. McCaul in another letter says, afterwards read the New Testament, together with one of his pupils who had purchased one.

Mr. McCaul proceeds:—"The Jewish nation appears to me to be ready to receive any impression, either good or bad, that may be presented. They appear to feel that there is a void in their hearts that can only be filled up by vital religion, and they also seem very sensible of their want of instruction; for this reason, in my conversations, I always press them very much with their ignorance of their own religion; and to this cause I also attribute the eagerness with which they demand cards and books. On the Jewish market lives an old Jewess, who has a

shop there. To her I go once or twice every week. So soon as the neighbouring Jews know that I am there, her shop is filled with persons asking for cards. The women especially, even those who cannot read, say, that they will procure somebody to read for them. I have no doubt that the most extensive good might be done amongst the Jewish women, by the distribution of Solomon's Testament. I have found very many persons inclined to Christianity, but afraid to declare themselves openly. Besides, some persons have applied to me through Jacobi, stating, that they would wish to receive instruction, and to be baptized."

In a subsequent letter, dated Dec. 5, Mr. McCaul gives the following pleasing account of the success which he had met with in the distribution of tracts, at a great fair at Warsaw, to which many Jews, from a distance, resort:

"Tuesday morning I went into the fair with seven tracts in my pocket, to make a beginning. I offered one to a Jew; I then walked on a little; in about ten minutes I returned to the same place. The Jew was standing reading, surrounded by many others; so soon as he saw me, he said, That's the gentleman. The Jews immediately left him, and came to me, asking for tracts; in a moment the remaining six were disposed of. Wednesday morning, I returned to the fair, having seventeen tracts; I had not the trouble of offering one, as the Jews immediately recognized me, and came to me of themselves. Thursday morning I disposed of 24 in the same way. Friday, I went twice. The moment I was perceived, I was completely surrounded by Jews soliciting books:—then I gave away 45. I had taken the precaution each day of telling my address to every one who asked for a tract. This had the desired effect. Saturday, being their sabbath, they began to come about eight o'clock, and my lodging was literally full until after dark. Sunday the same; Monday still more so; yesterday not quite so much, and to-day still less; however, I have no reason to complain, as, since Monday se'nnight, I

have distributed 868 tracts; and, since last Saturday, about 400 Jews, men, women and children, have called on me for books. Many of these were teachers, and solicited tracts for the use of their schools, and if I had been willing to give Testaments to all that asked for them, I should have disposed of my whole stock. I have been cautious in giving them away: I am endeavouring to sell them, as what a Jew buys, he values more than what is given him. I have sold a few, some for two florins, Polish, *i. e.* about a shilling, some for four florins.

"To some persons who could give a good account of the tracts, I lent Testaments. A Jew from Conski, a town sixteen German miles from here, came to me this evening to buy a Testament. He received two tracts, one was that containing the passages relating to the Messiah, out of the Old Testament, compared with the passages out of the New Testament, showing their accomplishment. He said, this tract pleased him very much; that he had always been accustomed to read the Prophets, and had never been able to get over those passages; that, therefore, he wished to have a New Testament to satisfy his mind. He also told me, that at ——— there is a Society consisting of ten Jews, who meet together, to seek the truth; that they meet in secret for fear of the Jews." Mr. M'Caul having proposed to visit other parts of Poland, in company with Mr. Becker, your Committee fully approved of the intention, and have since received a most gratifying account of the encouragement which they met with on their excursion. The first place which they visited was *Posen*, Prussian Poland; where having, without difficulty, obtained the sanction of the Prussian government, accompanied with the expression of a "wish for good success to their undertaking," they began to distribute books; with what effect, the following extract from their letter will show:—"We gave tracts to some Jews who were passing by; they began to read them before the window; this attracted other Jews, who came in to request some for themselves; in a few minutes there were about

thirty Jews satisfied. In less than ten minutes after we began, our room was completely filled, or rather crammed, the hall the same, and a great crowd before the house, clamorously asking for tracts: we gave away about a hundred. The crowd then became so great that, in self-defence, we were obliged to stop. On Monday it would have been the same, had not the government kindly sent us a gendarme, through whose aid we were enabled to keep up order, letting come a few only in our room at once. This lasted from half-past eight in the morning till twelve. Tuesday, the concourse of Jews was nearly as great as the day before, and of Christians still greater. About three hundred tracts at least, and upwards of thirty Testaments, have been distributed to Jews, and nearly two hundred sermons on the conversion of the Jews to Christians—most of the respectable people in *Posen* sending for copies, amongst them also the Archbishop."

Your Committee cannot forbear quoting the words of one of your vice-presidents, now abroad, who, in communicating this intelligence, remarks, "Their account would, a very few years past, have been incredible. Strange Christian missionaries go into a place full of Jews, to whom they are unknown, but they proclaim the gospel, and are shortly, in consequence, obliged to obtain military aid of the civil power, for their protection; every one will suppose, to save them from the fury of the enraged and bigotted Israelites. No! it is that they may not be trodden down by the crowd of the children of Abraham, Isaac, and Jacob, rushing on them for the tidings of salvation, through that Messiah whom their fathers rejected."

Other very pleasing occurrences attended this visit of the Missionaries to *Posen*—"We were gratified by a visit from a Roman Catholic Priest; he evidently took great interest in every thing concerning the extension of the kingdom of Christ, especially in the accounts which we were able to give him of the desires of the Jews to possess Testaments—in return he communicated to us the pleasing

intelligence that he superintends three Schools where 400 children attend, *many of whom are the children of Jews*. He himself instructs them in religion; and the Bible, the Old and New Testaments, without note or comment, is his textbook. In the evening thirteen Christians came to us, at six o'clock, to offer up with us our united prayers to the God of Abraham, Isaac, and Jacob, to remove the veil from the eyes of his ancient people—one Jew also was present. Our Christian friends were chiefly members of the Committee of the Bible Society. The garrison clergyman also attended. And when Becker ceased to speak, stood up and spoke out of the overflowing of his heart; he described, in the most pathetic language, the unchristian manner in which Christians had treated their Jewish brethren? He then exhorted those who were present to atone for their past negligence, by now, at least, exerting all their endeavours to bring back the wandering Jew: he concluded by prayer. It is impossible to describe the joy which we felt to hear this servant of Christ pleading the cause of the Jews, with a fervour that would have done honour to its oldest advocates. We were visited by a Count W——, who lives near Dresden. He was returning home, and wished to take some books with him, as it was the duty, he said, of all Christians, to do something for the Jews. We gave him two testaments and some tracts, for which he gave us two dollars; he also gave us his address, and requested us to call on him if we should happen to be in that part of the country.

In a subsequent letter from Mr. McCaul, dated Posen, March 22, 1822, he gives further details of an interesting nature.

It is remarkable that every Jew, without exception, who has visited us since our arrival, asked for the New Testament. We had but thirty with us; these we lent; eleven have been brought back, and again lent to others; in addition to our own, we procured a dozen of German Testaments from the Bible Society, which we have also lent. Three young men, who had borrowed New Testa-

ments from us, returned them, declaring their belief of the truth therein contained, but not yet strong enough to renounce all for Christ's sake. The want of books did not at all prevent the Jews from visiting us—almost every day many have come to converse upon the Christian religion, and the only bitter spirits that we have seen were some Jews who have been in England. One middle aged man remained here, one morning, for near three hours, reading with Becker Mr. Simmon's 'Gospel contained in the Old Testament,' and hearing his remarks. I was in the mean time occupied with several others, discussing various prophecies relating to the Messiah, especially Hosea iii. 5. One young man, when he heard me remark that we only sought those things which we were not in possession of, exclaimed, with great earnestness, 'I will go and seek the Lord my God, that I may find him;' amongst the many persons who came to converse with us were two several parties, the one consisting of five, the other of four old Jews, particularly astonished us. Each party remained about an hour, and heard us with the utmost attention, and without the least contradiction: what they had to object, which was very little, they delivered with a mildness and meekness of spirit which gratified us exceedingly. The spirit of inquiry has also seized some of the young men who study with the Rabbi. They assemble in the house of a certain teacher, at night, to read the New Testament, and to examine the proofs advanced for the truth of Christianity. We have distributed 413 tracts, which we brought from Warsaw, about 130 cards, and have lent New Testaments, successively, to more than fifty persons. We have, in addition, distributed 120 Tracts and 6 Testaments, being part of a supply received from Berlin; amongst the applicants for the latter was a messenger from the head rabbi at Kempen, a famous Jewish town, twenty-two German miles distant. The under rabbi came himself for one. The rabbi from Bromberg also sent to us, but we had not one at the time. Last week Becker made a small tour to visit several

towns in the neighbourhood of Posen. During his absence I was not allowed to be idle, as two days after he set out I had more than seventy Jews to visit me. I had also conferences with pious Christians, who expressed a wish to establish a Society here. Monday evening will be the first regular meeting. By the next post we hope to send you a full account of the Posen Society for promoting Christianity amongst the Jews.

The information received from Mr. McCaul and Mr. Becker has fully confirmed the views expressed by Dr. Pinkerton, during his late visit to this country. He stated that in a district comprehending Russian and Austrian Poland, and a part of Turkey, there were at least three millions of Jews, among whom there is an unusual spirit of inquiry upon the subject of Christianity, and a readiness to receive the New Testament which surpasses expectation. As he himself travelled through their towns, they would often exclaim, "Here comes the Bible man, and he will give us Hebrew New Testaments."

In confirmation of this statement, Dr. P. read an extract of a letter lately received from the Rev. Drs. Henderson and Patterson, who were, at the time of writing it, in the heart of this district. They wrote that at "one place, where there were 16,000 Jews resident, they found a Bible Society in active operation, to which several Jews subscribed, and not only purchased copies of the Old Testament, but seemed anxious also to obtain the New." They stated, likewise, that in the course of their progress they were *furnished with the most convincing proofs of the eagerness of that people to receive and read the testimony of the Messiah*; in one town their lodgings were almost besieged by the Jews, applying for Hebrew New Testaments; and, in a settlement of Karaite Jews which they visited, they found the New Testament not only in general circulation, but read without prejudice, and spoken of by the Rabbi himself, in the presence of a large company, in terms of the highest respect.

Your Committee cannot quit this part of the subject without noticing a fact which, in its results, will be peculiarly favourable to the efforts of the Society amongst the Jews in Poland. This is the abolition, in the early part of the present year, by an edict of his Imperial Majesty, of the Kahals, or Rabbinical Institutions, which have long operated as a barrier to the progress of the Jews in civilization and knowledge.

This event was communicated to the Committee in a letter from a valuable correspondent abroad, already alluded to, of which the following is an extract:—

"I believe I told you lately that the Emperor of Russia has issued an edict breaking up the Kahals or Rabbinical Institutions in Poland, and that I am informed this will destroy the Rabbinical yoke which has weighed so cruelly on the neck of Israel, and been the main impediment to their conversion to the faith of Christ; an event, at this moment, wonderful, most important, and deserving of all attention and admiration. It is remarkable also, and very pregnant in conclusion, that this is done *to relieve the Jews*. The preface to the Law by the Emperor says, In order to prevent the complaints which are continually sent in from all sides by the Jews, of the oppressions of, and encroachments on, the poor, by the hitherto existing Kahals, or elders of the Jews, we have, after duly considering the representations of the commission of regency, with respect to the necessity of abolishing these Kahals, and the introduction of supervision by the Synagogues, determined, and hereby decree as follows: With the day of the publication of this Edict, all the Kahals which have existed in the Jewish communities of our towns are dissolved. The law was signed on the 1st of January, 1822, and appeared in the Warsaw Gazette."

Prussia.

A Society for promoting Christianity among the Jews has been established at Berlin, *under the express sanction* of his *Prussian Majesty*. This gratifying intelligence was recently communicated in a

letter to your President, from Major-General Witzleben, President of the New Society, inclosing a copy of their rules, and of a pious address, in which the objects and constitution of the Society were made known to the public. General Witzleben's letter to Sir Thomas Baring will be heard with pleasure by this meeting.

"In conformity to the wish expressed by the Society, which has just constituted itself at Berlin, with the approbation of his Prussian Majesty, for promoting Christianity amongst the Jews, and which has done me the honour to elect me its president, I beg leave to notify to you, as president of the London Society established for the like purpose, that we have thus formed ourselves into a body, with a view to pursue, systematically and assiduously, the object above announced, as a duty most sacred, important, and highly imperative on all those who look for salvation through a crucified Redeemer. An exposition of these motives for our attempt to perform a duty which mere humanity should teach, but which the Almighty hath inculcated with warnings as awful as they are frequently repeated in the book of His revealed will. I transmit to you, with your permission, a copy of our regulations. We feel, deeply, how great an obligation is due from all who have the glory of our Lord Jesus Christ, and the welfare of the ancient people of God at heart, to the Society, which was the first after the cessation of the Callenberg Institution, to hold out the light of the Gospel to the benighted Israelites. We do willing justice to your splendid efforts in that hallowed cause; we have profited, and we trust still to profit by your experience; we calculate upon benefitting largely by your labours; and we anxiously seek your good will, advice, and co-operation. We beg your Society to accept the assurances of sincere respect and regard offered by those who with it pray that our heavenly Father may be pleased to bless, for His Son Jesus Christ's sake, the humble efforts making to bring His brethren in the flesh to glorify His name, and to tread in the paths

of salvation through His blood—to build up anew the walls of Zion."

Your Committee will also read a short extract from the address of the Berlin Society, as it will disclose the just and enlightened views by which the authors of this important measure are guided in their undertaking.

"Pious Christians in Germany have, to their grief, seen themselves almost excluded from the work of converting the heathen, to whom seafaring nations only have an immediate access. May they be of good cheer, in turning their eyes to the millions of the ancient people of God, who live among them or in their immediate vicinity. There is no nation provided with so effective means, now to begin the work of conversion, as Protestant Germany. To this country the most glorious and sacred harvest appears to be reserved, which ever has offered itself to pious activity. Let us then clear ourselves from the blame, nay, from the crime, of having these millions living among us, or near our gates, without having ever made any well-regulated attempt to lead them to that cross upon which their fathers sacrificed the Messiah. This field is our own; it only requires labourers. According to our best information of its state, we have no doubt but the soil will readily receive the seed of the Divine word. The news we receive from Poland is quite decisive in that respect; the Jews there seem to be convinced that some important change in their condition is preparing, and to be ready to offer their hands for co-operation.

"Instead of a religion which in its present form cannot lead either to true love of God, or to genuine virtue, let us hasten to proclaim to them that religion which alone can open the gate of the heavenly kingdom to fallen man, unable in his own strength to restore himself to a state of salvation—a religion which, while it gives us a sense of the deep depravity of our nature, also leads us to feel and to conceive the necessity of a Redeemer, which guides us in happiness, supports and comforts us in adversity, directs us to love our Maker and our fellow-creatures, and,

finally, imparts to the humble Christian the certainty of a heavenly and everlasting felicity, because, by the triumph of Jesus Christ, the power of death has been destroyed, and life and immortality brought to light."

Your Committee desire to bless God for this important accession of strength to the cause of the Society. May the Divine blessing prosper the auspicious undertaking!

Germany.

Of the important opening made, by the providence of God, for the Society's operations at *Leipsic*, and of the designation of Mr. Smith as a Missionary to that city, mention was made in the last Report. Your Committee have now the satisfaction of informing you that they have been enabled to occupy another Missionary station, with encouraging prospects of usefulness, in that part of Germany, viz. at *Dresden*. Having determined, on mature consideration, to appoint to this station Mr. Goldberg, the converted Jewish schoolmaster, whose baptism was mentioned in your last Report, and of the consistency of whose conduct the most decisive testimonies continued to be received; the Committee directed Mr. Smith to accompany him thither from *Leipsic*, and to assist in his establishment. On their way to *Dresden*, Mr. Smith was gratified by hearing from many Jews that they read the books of the Society in secret, and that they were fully convinced of the truth of Christianity; they even added that they worshipped Christ as the Messiah promised to their fathers; but that as many of them were partly, others totally, dependent upon the Jews, they durst not make an open confession of their faith.

Your Committee feel sensibly the difficulty of forming a decided judgment on such cases as these. Were *one or two* such instances only reported to them, they might be apt to suspect strongly the genuineness of the convictions stated to have been wrought upon the minds of the individuals concerned; but hearing as they do, from almost all parts with which they carry on correspondence, and

from persons of unquestionable authority, that *many such* instances are frequently brought to their knowledge, they are constrained to suspend, at least, their judgment, and to encourage the hope, strongly entertained by many of their correspondents abroad, that a *real conviction* of the truth of Christianity is silently, and in secret, gaining ground among the Jews in different parts; and that thus the great Head of the Church may be 'making ready a people prepared for the Lord,' to be brought to light 'in the day of his power.' "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Mr. Smith, in a letter from *Dresden*, expresses his sanguine hopes of the usefulness of Mr. Goldberg's labours in that city. He commenced school with six Jewish children; whose mother having been educated herself in a Christian school, had been much persecuted, and at length forsaken by her husband, for giving Christian instruction to her family; he was also attended in the evening, by the same number of adults, some of whom Mr. Smith deemed very promising characters.

From *Frankfort* the Committee still receive the most satisfactory assurances of the progress of the good work among the Jews in that part of Germany.

Mr. Marc, the Society's Missionary at that place, writes, under date of April 18, 1821, "*The stir among the Jews is increasing*, and the many baptisms rouse them powerfully. The news of the existence of our Society spreads more and more abroad, and *many are thereby encouraged to come forward*." Mr. Marc mentions several instances of this kind, by no means confined to one class of society, some of them teachers, some men of opulence, others, who had given up lucrative situations, and notwithstanding the earnest solicitations and tempting offers of their friends, persevered in their determination to embrace Christianity. Of one of these Mr. Marc thus writes:

"A Jew having in vain endeavoured to shake his determination by all manner of threatenings and flattering promises, sent

his sister, his aunt, and his old father, to move him by their cries and tears. Some opulent Jews sent him invitations, but all in vain. A Jew has told me, that some other Jews would have expended 2 or 3000 Carolines to gain over that young man from his determination. And how was he addressed by us? As to your temporal welfare, we can do nothing for you, but you must rely on the Lord alone. When he is asked by an acquaintance in the street, what he is seeking? his answer is; *Salvation!* Asked by another, what he expects to become as a Christian? he replies; *Saved!* He is full of the love of Christ, and during the short time of his residence here, he has already laboured successfully in bringing some of his Jewish friends to the knowledge of the truth."

In a subsequent letter, dated Oct. 3d, Mr. Marc states, "that a correspondent had found that, in a certain country of Germany, the Jews were very eager in reading the publications of the London Society, and were encouraged to do so by their own Rabbi, who would have been interdicted by his colleagues, had he not been protected by the favour of government, and the affection of his congregation." The same correspondent had informed Mr. Marc, "that a friend of his, to whom he had sent a parcel of books, had received applications for them from 20 or 30 Jews daily." From others he learnt, "that a respectable Jew had set on foot a negociation with the Frankfort Jews, for the establishment of a Bible Society," "that many Jews, who read with attention, not only the publications of the Society, but likewise other Christian books, openly avowed their belief, that 'the Messiah would appear for the *second* time.' After mentioning other facts of a similar complexion, Mr. Marc concludes his letter by saying, "The work of the Lord among the Jews appears to me now to glide gently, like a rivulet; but when the Lord shall speak the word, it will become a mighty torrent."

In letters of a later date, Mr. Marc mentions the formation, in a place with which he corresponded, of a Society for

promoting Christianity among the Jews, supported by many persons of respectability in the neighbourhood; the admission into the Christian church of some individuals, and the preparation for baptism of others, whose scriptural attainments, and devotedness of character afforded great hopes of their future usefulness among their countrymen—the baptism of an entire Jewish family, consisting of ten members, and highly respected in their neighbourhood, with other interesting particulars, for which your Committee refer you to the Jewish Expositor.

It may be satisfactory to you to know that Mr. Marc's representations have been fully supported by those of Mr. M'Caul, who spent some time in Frankfort, in his way to Warsaw, and who, besides mentioning the baptism of some whole families, and several individuals, who were in Frankfort and its vicinity, speaks in high terms of the humility and sincerity of some of those teachers alluded to in Mr. Marc's letters, and of their promising qualifications as Missionaries among their countrymen, in which service they were anxious to be engaged. Your committee were sensibly affected by Mr. M'Caul's account of the trying situation in which these Jewish converts are placed, on their first embracing Christianity. "As soon as they are baptized they are thrown upon the world without a friend; like that Master whom they follow, they literally have not where to lay their head; they themselves have forsaken the Jews, but they are not received by the Christians. One of them," adds Mr. M'Caul, "said to me, the other day, I am now baptized, I know not where to go; I go not to the Christians, *there is no love among them; they love not the Jews*; I know not what to do."

Sad reproach this, your Committee indeed feel, on the Christian name; that they who profess their faith in the love of a dying Saviour, should not love those from whom, according to the flesh, that Saviour came, through whom the knowledge of that Saviour was derived to them—for whom that Saviour prayed,

for whom he died ! But, blessed be God, that reproach is fast wiping away ; and will soon, your Committee trust, be effaced from Christendom. This Society is doing its best to efface it—it loves the Jews for their Fathers' sake—it loves them for their Saviour's sake—it loves them for *their own* sakes, whenever, with real sincerity of heart, they turn, penitent and believing, to the cross of Jesus.

To the testimonies which have been now adduced from the letters of the Society's Missionaries, to the progress of Christianity among the Jews in Germany, the Committee will add those of other witnesses, unconnected with the Society.

The venerable Leander Van Ess will always be acknowledged a credible witness by assemblies of British Christians : your Committee therefore gladly cite his authority in confirmation of the preceding statements. He thus writes, in a letter to the Rev. Dr. Steinkopff, dated May 7, 1821, "Very frequent and direct applications are made to me, on the part of the Jews, for the *Hebrew German Testament*, of which no copies have as yet reached me, and I therefore earnestly request you will favour me with an adequate supply. My stock of *Hebrew Testaments* will soon be exhausted, having disposed of many copies at low prices to individual Jews, and to several Bible Societies. It is a most pleasing phenomenon of our times," adds this devoted servant of God, "that an *almost general stir* is observable among the Jews ; and although we cannot expect that many will immediately make a public profession of Christianity, yet the Lord seems to be preparing their minds, by a slow but certain progress, for the reception of the light of the Gospel. I have lately had several most gratifying conversations with Jews, who called upon me for Hebrew Testaments, on their way to the Frankfort fair."

Nor is the testimony of Mr. Senator Von Meyer, of Frankfort, so often honourably mentioned in the Reports of this Society, less decisive on this point :—"Many Jews," says he, in a letter dated April, 1821, "of the class of teachers, and without fortune, for the greatest part

strangers, are now unexpectedly applying for reception into the church of Christ. This phenomenon widely differs from former conversions of Jews in Germany. Hitherto some individuals, poor or rich, went over from the Jewish to the Christian church of the country in which they lived, mixed among the other Christians, and remained without influence on their own people. But all the present converts go over with a desire to become apostles of Christianity among the Jews. Hence appears their sincerity, and the mercy of God now revealed."

Denmark.

Very pleasing intelligence respecting the state of the Jews in *Denmark*, has been communicated through the medium of your Foreign Secretary, who visited that and the adjacent territories of Sweden and Norway, during last summer, in the joint service of this Society and the British and Foreign Bible Society. He found the Jewish inhabitants in Holstein and Denmark not only protected by the government, but enjoying the benefit of a very liberal administration in their favour. Several measures had been adopted, tending to their moral and civil improvement. Some new arrangements also, affecting the state of religion amongst them, which had been introduced by the government, had not only not been opposed by the Jews, but had met with their cordial concurrence." The Secretary justly regards these and other circumstances which engaged his attention, as indicating "a general tendency among that people toward a great change of their religious state."

Hamburg.

On his way to those northern kingdoms, Mr. Treschow made some stay at Hamburg, where he had an opportunity of exciting a lively interest in favour of the Jewish cause : as an evidence of which, the evening before he left Hamburg, a Committee for Jewish affairs was formed, comprising some of the most zealous Christians in the place.

France and Italy.

Descending now towards the *South*,

your Committee have reason to hope that prospects of a pleasing nature are gradually opening in that direction also. They have been favoured with interesting communications on this subject from a valuable member of the Society, who has lately spent some time in the South of France, and in Italy. Carefully watching every opportunity of doing good to his fellow-creatures, of whatever denomination, this gentleman has made it his principal object, during his travels, to ascertain the state and disposition of the Jews towards Christianity, "fervently wishing," as he himself humbly expresses it in one of his letters, "to be instrumental in any degree, in *preparing the way of the Lord*, if it be only by *gathering out the stones*." He met with several encouraging indications of a liberal and inquiring spirit among the Jews, particularly at Nice, where the Rabbi, a man of great learning and extensive travel, entered freely into conversation on the subject of religion, and received with great thankfulness, a copy of the New Testament in Hebrew, of which he had previously expressed an eager desire to become possessor. As the gentleman above alluded to has been enabled to open channels, in various places, for the extensive circulation of tracts and Testaments amongst the Jews, your Committee cannot but hope, that highly favourable results may ultimately arise from his benevolent exertions in their behalf. And they would take the liberty of suggesting to others, who may have occasion to resort to those countries in which Jews reside, a consideration of the important services which they may render to this Society, by cultivating a friendly intercourse with individuals of that nation, and by setting on foot salutary measures for the dissemination of Christian knowledge among them.

Gibraltar.

The importance of Gibraltar as a Missionary station, has been strongly pressed upon the attention of the Committee, by a gentleman of piety and intelligence, occupying an official situation there, who has kindly offered his services in promot-

ing the objects of the Society in that fortress. It is well known, that the resident Jews there are numerous, probably not much below 2000; and it is a place of great resort for Jews from almost every part of the world. The continual intercourse also kept up between Gibraltar and Spain and Portugal on the one side, and the Barbary coast on the other, seems to point it out as a most desirable post of occupation for the Society. In this connection, your Committee are reminded of a statement communicated to them through the medium of a pious and learned correspondent abroad, respecting the state of the Jews in *Tunis*.

"I conclude these observations," says the writer alluded to, "by mentioning to your Society another remarkable instance of the general stir among the Jews. A Tunese Jew wrote lately from *Tunis* to a friend of mine, (Professor Habicht,) in Breslau, in Arabic:—

"I received lately, dear brother, copies of the Gospel of Jesus Christ, (who is to be praised,) in Hebrew. I confess to you, my dear friend, what I communicated already to others, since, a considerable time, that I am wholly persuaded that Jesus Christ is the Messiah. The Gospel is a grand book, whose precepts are excellent, and resting on the principles of common sense. I remark, that the Gospel is now in the hands of many Jews, for it was never before seen in the sacred tongue. Many Jews are of the same opinion with me respecting the Messiah, and I am of the opinion, that a *great discord will soon arise between these Jews and the Pharisean Jews*."

This is certainly, as our correspondent remarks, a most interesting fact. Would to God that a courageous and wise man might appear now in the streets of *Tunis*, and speak, as a second Paul, of the heavenly truth!—The statement is the more favourable, because the above mentioned Jew is purser to the Verzier of the Dey of *Tunis*, and of consequence, a man of some rank.

Malta.

No less important to the Society, as a

centre of observation and action in the Mediterranean, is *Malta*. Your Committee have been strongly urged to send an agent thither, by the Rev. W. Jowett, the valuable representative of the Church Missionary Society in that island, and with his suggestion they would immediately comply, had they the means of doing so. Most gladly would they appoint Missionaries, both to Gibraltar and Malta, if men duly qualified would offer themselves for that service, and if the liberality of the public should enable them to meet this increased demand upon their funds. To the universities of the United Kingdom they anxiously look for that combination of piety, sound discretion, talent, and acquaintance with the oriental and European languages, which are essentially necessary to carry into effect the views of the Society on the shores of the Mediterranean. Nor are they willing to doubt that, were such instruments prepared for action, they would soon be supplied with the funds necessary for their support.

Jerusalem.

It was stated in the last Report, that Mr. Wolff, a converted Jew, who had spent some time in this country, under the direction of your Committee, had sailed for Jerusalem, on a mission to his brethren, the expense of which had been generously undertaken by a pious individual. Frequent and copious accounts of his proceedings on his way to the ultimate scene of his labours, have, through the kindness of his patron, been communicated to the Committee. And the most satisfactory testimonies to the consistency of his conduct have also reached them, from gentlemen residing in the places at which he has touched. It is truly gratifying to find, that his zealous endeavours have, in general, met with a kind and encouraging reception from Jews of all ranks, with whom he has freely and fully conversed, and amongst whom he has circulated numerous copies of the Hebrew New Testament, and of other Christian publications.

The last account left him on his journey from Cairo into Palestine. Many prayers, your Committee trust, will be offered up for him. May the God of Abraham, of Isaac, and of Jacob, be with him, and open him a way to the hearts of his brethren in Jerusalem!

Madras.

Your attention is now requested, finally, to the communications, received since the last anniversary, from *Madras*. It was then mentioned, that Mr. Sargon, a Jewish convert of approved sincerity, was about to proceed on a visit to his native place, Cochin, on the Malabar coast, near which there is a town almost wholly inhabited by Jews, forming two distinct classes, under the names of Black and White Jews. He was received by his family and countrymen in general, with an unexpected degree of kindness; was permitted to discuss with freedom the leading points of difference between them and Christians; gave several tracts and portions of the Old and New Testaments to Jews eagerly applying for them, some of whom came from distant countries, and had the satisfaction of seeing a spirit of inquiry, and a disposition to search the Scriptures, excited among them, not without evidences of conviction in some. On his return to Madras, a measure was adopted, the intelligence of which has afforded sincere pleasure to your Committee—the formation of a Corresponding Committee, in connexion with this Society, of which the venerable the Archdeacon of Madras is President, and the Company's three chaplains, together with some other gentlemen of the first respectability, in the civil and military Departments, are members. This Committee began their operations by circulating an able and interesting address, in which their more immediate object is stated to be the formation of Schools at Cochin, for the instruction of the Jewish children at that place and in its vicinity. Researches into the literature of the Jews, and inquiries after a large body of that nation, generally known by the name of Beni-

Israel, and supposed by many to be descendants of the ten tribes, will form a subsequent part of the labours of the Committee. But they propose immediately to engage in the dissemination of the holy Scriptures, and of tracts, amongst the learned Jews in all parts of Asia, to whom they shall have access by means of the constant communication between Cochin and the Red Sea, the Persian Gulph, and the mouths of the Indus. The importance of this part of their designs may be estimated from the consideration that the Jewish population in Persia, China, India, and Tartary, is calculated to exceed 300,000.

The Corresponding Committee strongly urge on this Society the expediency of sending out an English Clergyman, well versed in Hebrew, as Missionary to Cochin; and in the mean time they have stationed Mr. Sargon there, as teacher of the Jewish children, upwards of seventy of whom were under his instructions at the date of the last dispatches. He found a great readiness on the part of the *White Jews*, to commit their children to his care; but though a great desire had been expressed by many individuals of the Black Jews to follow their example, their remaining prejudices had prevented them, as a body, from doing so.

Conclusion.

A few observations, connected with the preceding details, shall close this Report.

A circumstance well meriting the attention of those interested in the spiritual welfare of the Jews, is the *variety of means by which their conviction of the truth of Christianity appears to be brought about*.

In some cases, the *reading of the Old Testament* seems to be the primary means—first, exciting doubts as to the correctness of the religious opinions of the Jews—then, leading to inquiries on the subject, suggesting, for the solution of difficulties, an examination of the New Testament, where accessible—inducing applications for the New Testament—others, through the blessing of God on

the study of the Christian Oracles, terminating in a persuasion of the truth of the Christian system.

An instance of this kind occurs in the correspondence of your Committee during the past year. A Jew, who had for several years been employed as a teacher, in the course of his Biblical Instructions, sometimes met with passages which excited doubts in his mind with regard to the opinion of the Jews, that the Messiah had not yet appeared. In answer to earnest prayer, for the removal of the distressing doubts which agitated his mind, it pleased God to direct him to the New Testament, on a careful comparison of which with the leading prophecies of the Old Testament, he became convinced of the errors of Judaism, and, after conflicting with many difficulties, publicly professed his faith in Christianity, by baptism.

In other cases, where there has been previously an entire absence of *scriptural knowledge* of any kind, without any other instrumentality than the invisible power of the Spirit, the *secret workings of conscience*, accompanied with, or perhaps producing, a sense of the insufficiency of *mere natural religion*, even for *present* comfort, appear to lead, through the use of the means of grace, to an acquaintance with the main principles of Christian truth. More than one such case has been mentioned in the letters of your Committee's foreign correspondents during the last year.

To these may be added, the influence of *early education in Christian schools*. Several illustrations of this might be recorded. A striking instance has been mentioned in this Report, that of the *Dresden Jewess*, who had imbibed her first impressions in favour of Christianity, when a child at a Gentile school. An encouraging case, of a similar kind, occurred some time ago in the Society's schools in London, where one of the scholars, who had manifested an unusual degree of bigotted adherence to Judaism, became, almost imperceptibly to the teachers, convinced that Jesus was the Saviour of the world, by hearing the pro-

phesies read from the Old Testament, and their fulfilment declared from the gospels. Another interesting case, to the same effect, your Committee will give in the words of the Foreign Secretary, who, in speaking of Gottenburg, during his Northern tour, says, "The Moravian minister, Mr. Starc, has established schools for boys and girls. Among the latter are three young Jewesses. With the consent of their parents, who live in the city, they read in the school the New Testament, and receive Christian instruction with the other children. With what effect may be inferred from the following fact:—One of these Jewish children fell dangerously sick, and was brought home to her parents, to be nursed by her mother. The life of the child was for some time despaired of; but she recovered, and after an absence of some weeks returned to the school. There she was received by her fellow-pupils with expressions of the most cordial joy and love, especially by one with whom she was more intimately connected." Her she called apart, and said, "Now I will tell you how I have been restored. I recollected what we have read in the New Testament, of the many sick whom Jesus has restored to health with one word or a touch, and that he is still living, and hears prayers. Now, I thought, I will pray to him, that he will be my physician. So I did; he has heard my prayer; and therefore I now find myself well again."

Your Committee notice these facts for two reasons; *first*, because they tend to show the *credibility* of the different cases of Jewish conversion alleged to have taken place, *the means* by which they are stated to have been brought about, being in themselves *adequate* means, and such as come within the habitual experience of those who have attended to the course by which sinners are ordinarily led to conviction. *Secondly*, and chiefly, because they serve to point out to the Society, and those employed in its service, the most likely means, under God, of producing a salutary impression on the minds of Jews.

1. Of these means one, of primary

importance, appears to be, *the furnishing them with complete copies of the Old Testament, in languages which they understand.* With these, it is to be feared, they are, in general, very scantily supplied; and the consequence is such as might be expected; that, *as a body*, they are very imperfectly acquainted with their own Scriptures.

2. *Plain, forcible, direct appeals to the heart and conscience*, seem to be another most efficacious means of awakening conviction in the minds of Jews. Their opposition to Christianity appears, in many instances, to be founded on an aversion, not to the *Christian religion in particular*, but to *all religion*. They are as ignorant of Moses as they are of Christ; as much at enmity with the law as with the gospel. A cold, unfeeling deism has steelled their hearts, almost against the impressions even of natural religion. In such cases, therefore, *arguments* addressed to them *as Jews* will be of little avail, they must be addressed *as men*; as Gentiles, or as *nominal Christians*, are addressed, when it is sought to prepare them for a cordial reception of the gospel. "I should think," says a learned professor of theology abroad, "that tracts should be composed for German Jews, of such a nature as to *convince them more of their guilt and sinfulness*, to *point out to them the wants of their heart*, and to destroy the foundations of Deism, whilst showing the superior nature of the law of Moses, and of the gospel." "A Jew may be persuaded that Isaiah and Daniel speak of Christ, but of what use is this if he does not know himself?"

3. It is scarcely necessary to add, that the *encouragement of education* must continue to form a prominent object of attention with the Society, in its endeavours to spiritualize the Jews. Even should the children be instructed in the Jewish Scriptures only, much good may, through the divine blessing, be expected to result. Patriarchs and prophets preach Christ—the law, properly explained and enforced, teaches the gospel. To understand the Old Testament rightly, is to understand the New.

Thus have your Committee endea-

voured to discharge the duty which the return of this day has imposed upon them. It remains only that they entreat the members of this Society to unite in fervent prayers to Almighty God, for his continued blessing upon the work in which they are engaged. From Him alone comes both the will, and the ability, to do good. He only can incline the hearts of Christians towards the Jews, and of the Jews towards their Saviour. May the Holy Spirit work effectually in both, disposing the one to impart, and the other to receive, the gospel of peace! May His sacred influence enlighten, warm, and purify all who are seeking the salvation of Israel; that with simplicity of motive, fervency of zeal, perseverance in action, they may labour in this holy cause! And, above all, may a spirit of

earnest supplication be poured forth upon Jews and Gentiles! Then, and not till then, may we expect that God "will assemble the outcasts of Israel, and bring back the dispersed of Judah." Then, and not before, may we hope, that "the fulness of the Gentiles shall come in," and that "the Lord shall be king over all the earth," whilst Jews and Gentiles join in one chorus of praise, saying, "Blessed be the Lord God of Israel; for he hath visited and redeemed His people, and hath raised up a horn of salvation for us in the house of his servant David, as He spake by the mouth of his holy prophets, which have been since the world began!"

"To Him be glory, and praise, and dominion for ever and ever!—Hallelujah, Amen!"



Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

Since the publication of our last number, we have received communications from the *Union* and the *Great Osage Missions*. Our advices are, from the former, to the 26th of June, and from the latter to the 1st of July, accompanied with a continuation of the Journal of each.

UNION MISSION.

Rev. W. F. Vaill to the Domestic Secretary.—June 26, 1822.

DEAR SIR—Having an opportunity to transmit our accounts made out to the first of April, and our Journal for the month of May, I have time only to state, briefly, that the health of this family is generally as good as at any time since we came into this country. We are not, sir, without encouragement. The Journal announces the reception of two Osage youths. Since that time we have taken two others—all very promising boys, and nearly of the same age. They learn very rapidly, and their docility is remarkable. It is interesting to teach them. Let us rejoice together in this success.

JOURNAL FOR THE MONTHS OF APRIL AND MAY, 1822.

Visit from the Indians.

April 1.—Four Indians came in last evening to inquire for the news from the Governor, concerning the war. We could give them no information.

April 2.—We improve the opportunity when the Indians visit us, to gain their language. Experience teaches us that it cannot be obtained without much intercourse with the Indians.

Arrival of the Government Agent.

April 5.—This evening Mr. Philbrook arrived, on his way to the village, with instructions from Governor Miller. The Governor assures them of his friendship, and of the good disposition of the white

people generally towards them; expresses his satisfaction in their desires for peace; and engages to put a stop to the war, if possible. He gives them good counsel, and tells them that it grieves him to see their women and children hewing wood and fetching water for the Cherokees.

April 6.—Ten Indians arrived this morning. They are greatly pleased to find that the Agent had returned, with the Interpreter, Charles Donne. When one of them, an old man, was told that his wives and children, who had been taken prisoners last fall, were alive, he wept aloud. Affecting was this interview. Mr. Philbrook concludes to tarry here till Monday, when some of the family purpose to accompany him to the village. We have heard from brother Chapman that he is passing down the River in a canoe. The Rivers in this country are very low, in consequence of the dry season. This disappoints us in forwarding letters to New-York. Mr. Moore, the labourer, who left us, to return to his friends, as mentioned in the Journal for last month, has relinquished the object for this season, and returned to labour for us another year. The boat in which he expected to go down the River with Brother Chapman, is yet lying at the trading house for the want of water.

Visit to the Village.

April 10.—Brother Vaill and Brother William C. Requa rode to the village on Monday, and returned to-day. The people are very poor; have little to eat beside corn; and are much distressed by the continuance of the war. The Agent gave them the Governor's talk on Tuesday. They seemed disappointed in not having peace. We took the opportunity to urge on them the importance of sending their children to this place for instruction. Endeavoured to convince them that their enemies were afraid to injure this establishment, and by many reasons laboured to gain some. Among other arguments we laid before them the labours of good people among other Indians; their willingness to have their children taught, and the great benefit they have received. In a word we gave them

all the light we could; but we laboured in vain as to any present success. The Agent also urged them to come forward and receive the benefit of the Mission. The Agent tarries a few days to receive their answer to the Governor.

Return of the Agent.

April 12.—The Agent has returned from the village. We have read their talk. They express their loyalty to the Government of the United States. They say, whom shall we hold by the hand if not our Great Father, the President? Their talk breathes the spirit of peace. Mr. Philbrook purposes, on his return, to urge the commanding officer at the garrison, if it be consistent for him to do it, to stop the Cherokees from distressing this people any farther, as he thinks their proposed terms of peace are reasonable, and ought to be acceded to, and as nothing can be gained on either side by the continuance of the war. The Cherokees are better prepared for the war than the Osages; for, although the latter are far more numerous, they have not the same advantages with their enemies to purchase powder.

Lord's day, April 14.—The Agent and Interpreter attended worship. One of the Government boats from the Garrison arrived in this neighbourhood to procure limestone. Lieutenant Butler called on us at noon. The Garrison has at this time two hundred and fifty soldiers, under Col. Arbuckle.

Departure of the Agent.

April 15.—The Agent left us this morning, to return down the river. The Interpreter tarries with us for the present. This man speaks Osage readily; but he understands the English language so imperfectly, that we dare not preach to the Indians through him. He can neither read nor write; is a Catholic by education; has lived with the Osages seven years; and knows but little more about religion than they do. To communicate religious instruction through such an organ would be unsafe, not to say dangerous.

April 18.—An Osage and his wife came in this evening, on their way to the trad

ing house, with a few skins to purchase a blanket. This man is a Woh-kun-duk-ka, or conjurer, or, as the interpreter calls him, a medicine man, one who deals in strange arts.

April 19.—This evening put a number of questions to the Osage, to find out his views about religion. In answer to the question, "Who made the world?" he said, "he did not know!" We find the Osages place great stress on dreams. These they look upon as a kind of revelation. They are much influenced by a dream, in their most important measures. The Indian told some strange stories, and offered to play some tricks.

April 20.—Brothers Wm. C. Requa and Woodruff returned to the village this evening, after an absence of three days. An Osage came in with them to get medicine for a man whose arm was badly injured, ten days ago, by a bear. They say his arm is much inflamed, and that his life is in danger. Agreed, therefore, that Brother Palmer go to the village tomorrow, to help the poor wounded man. The brethren have witnessed what is called Woh-kun duk-ka's dance for rain. Within a week the earth has been blessed with seasonable showers.

The Indians manufacturing Salt.

April 26.—We have many of the Osages around us to-day. They have resorted to the Saline to make salt. While the women are cutting and fetching wood, and boiling off the salt, the men, according to their custom, are entirely at leisure. When the Agent came up last, he brought a request from Gov. Miller that we should do blacksmith's work for the Osages to the amount of one hundred and twenty dollars per year. The Governor engaged, if we would undertake the work, to liquidate the debt.* We agreed to the proposition; and now the Osages bring forward great numbers of their axes, guns, &c. to be mended.

April 27.—Brother Palmer returned to-day with Brother W. There came in an Osage man and his wife, with a child

about fifteen years old, to be cured of the scrofula, which has spread over her breast, and become a loathsome sore.

Lord's day, April 28.—Several of these poor heathen have been present at worship. Our hearts have burned within us to speak to them concerning the great salvation. We have been meditating on the prospect of usefulness among them, and the blessedness of seeing many of them, at the last day, arrive to take possession of the inheritance above. We have said, "Let us not be weary in well-doing, for in due season we shall reap, if we faint not."

April 29.—Have been trying to persuade the people who brought the sick child, to leave her with us to be cured. To this they have not yet fully given their consent. We have also laboured with others to tarry. The Osages have killed a panther within a mile of this place. To this animal we ascribe the loss of several large swine of late, for the wolves take nothing but pigs. It is the third panther we have had killed near this establishment.

Departure of the Indians.

April 30.—The Indians are scattering off homeward to-day. They are very particular to bring in the pots and kettles which we have lent them. They are very much pleased with our treatment of them, but none are willing to leave their children. They have made some engagements, but none have as yet been fulfilled. Have sent for Clamore and Tally to visit us before they go out on their hunt, to see what they will do.

Various Notices.

Wednesday, May 1.—Last evening Woh kun-duk-ka played some of his tricks; but when he found that we were not pleased, he desisted. This class aim to live by their trade. They profess to do some cures, but since Dr. Palmer has done something for them, the Osages say their doctors are worth nothing. None of the people appear so trifling as these foolish conjurors. May God speedily open their eyes; and may all the people soon be brought to see the chains by which Satan hath bound them.

* The debt is to be paid by the Indian department of the United States, but the Governor becomes responsible.

Saturday, May 4.—Numbers of the Indians are coming in. Some to have their work done by the blacksmith, and others to see us.

Lord's Day, May 5.—The Indians still coming. We make a point to feed them more or less; but provision growing short with us, we find it necessary to deal out bread with a sparing hand. But there is a table spread for all people, where there is bread enough and to spare. At this table, our little church has been fed to-day. Oh when will the gracious invitation reach the ear of their starving souls, "Come, for all things are now ready." It is a mystery for which man cannot fully account, that this *feast of fat things*, should, for so many ages, be hidden from millions of perishing sinners.

Monday, May 6.—Two men arrived on their way to the Osages to recover stolen horses. One of these men has journeyed from Red River, 300 miles. The war gives occasion to take white people's horses, by which many honest families have been distressed since the war commenced. Praise to our Sovereign Preserver, that whilst scarcely a family within a great distance has escaped the common calamity, our stock has not been molested.

Wednesday, May 8.—Our blacksmith has not been able to labour for several days, which put back the work done for the Osages. Our Interpreter tells them they must leave their axes and come again; but they plead their necessities, and so they tarry. Their intercourse with white people has hitherto been very limited. Most of them never saw a tool made or mended. They seem to think their tools can all be fixed in an hour or two, and those who have to wait grow impatient, if not displeased. On the whole, they are more wild than we expected to find them.

Arrival of the Chiefs.

Thursday, May 9.—Having expected the Chiefs to make us a visit these several days, the travellers, with the Interpreter, and Brother William C. Requa, did not set out for the village till to-day. On their way they met the Chiefs which caused them to return. Clamore and

Tally, their wives, and several children, are now with us. Lovely children; and must they all return again to drag out a still longer portion of their being in Pagan darkness? We purpose to make an effort to obtain these children.

Indian Council.

Friday, May 10.—Held a talk with the Chiefs. After some general discussion of the subject respecting the design of our coming, we put the question in direct terms. Is there any thing but the war that keeps back your children? They replied to the following effect: "We know you came great distance to teach us; we know that good people sent you here, and expected we should give you our children before now. We have heard that other Indians send their children to the missionaries. All this is good. But we don't know what may happen to ours. We have been deceived. The Cherokees came upon us last fall, and destroyed many lives, and carried off our women and children, because the white Chief at the Poteau (meaning Major Bradford) did not send word as he engaged to do. We were not on our guard. Our people are afraid it may be so if their children come to live with you. But you must not leave us on this account. It is our prayer to the Great Spirit, that you may accomplish your object. As you have said, that you prayed God for us that we may be happy, so we have prayed that you may prosper. You must not blame us; but you must blame the people below. (meaning the Cherokees.) It is owing to them that our children are not in your school." In the course of this talk we presented the Chiefs with sashes sent out by our friend, Mr. Little, of New-York, and gave a piece of the same cloth to their wives. They acknowledged the favour, and said when they held a council with White Chiefs, they would wear their belts, that it might be seen that all the good white people were their friends. Having concluded this talk, we determined to labour hereafter with the chiefs and others, as individuals, and to go on with an unhesitating step in attempting to gain their children.

From recent information, which we are

not yet authorized to communicate to the Chiefs, we believe the Cherokees are becoming favourably disposed, and that the grounds of the difficulty is beginning to give way. We feel, therefore, a greater boldness in assuring them, "*your little ones shall not be hurt.*"

Saturday, May, 11.—Clamore says but little, and nothing encouraging, but Tally speaks more favourably. He has brought three daughters and a son, all promising children. We have urged him to leave these. His son told us he wished to stay. We immediately laid hold of this, and put in a plea, which we think cannot be resisted. His Father has gone so far as to say, "I will leave him with you before we go out on our hunt." "This," said he, "is the truth, I will not deceive you." We have some hope that he intends to leave one of his daughters.

Monday, May 13.—The subject was again introduced this morning, when Tally, after some minutes of deep thought, inquired, how long do you wish to have him tarry. We replied, till he becomes a man, and learns what we know. He then said, "take him, *he is your son.* I will not take him from you." This youth is about 15 years of age, is remarkably pleasant in his disposition, and has an active mind. Being the oldest son of the second Chief, a man who has great influence with his people, we are hoping that others will soon follow the noble example. This child we have named *Philip Milledoler*. His original name is Wohsis-ter, which reminded us of the Rev. Dr. Worcester, that ardent and venerable friend of the Heathen, who now rests from his labours. O God of our salvation, be pleased to bless the young Chief, and in due time make him a leader of righteousness and true piety to his people. The Chiefs and the greater part of the Indians left us for their village. The travellers who are in pursuit of their horses proceeded onward in company with the Interpreter and Brother Requa, the elder. They intend to visit Shungeh Moineh's Village, some 50 or 60 miles up the Verdigris, beyond Clamores. The wounded man, mentioned in our journal

of last month, and the girl with the distressing scrofulous humour are now with us, and expect to tarry until cured. Some of their family connexions remain with them.

Tuesday, May 14.—Our young Philip is contented. He manifests an independent mind, but we dare not feel too sanguine. We remember the mild caution, *Rejoice with trembling.*

Suspension of Hostilities.

Mr. Philbrook very unexpectedly arrived this evening. But though *his return* was not expected, yet we had been looking for favourable news from the Cherokees. Having enjoyed a spirit of Special Prayer in regard to the negotiation, we have been waiting to hear what God will say, for it is written—"He will speak peace to his people."

Mr. Philbrook informs us that the Cherokees have promised to suspend hostilities till they can meet the Osage Chiefs at the garrison, to hold a council of peace. He has brought on the preliminaries, signed by all the Chiefs of the Cherokees, and will proceed to-morrow to the Osage Village, where he will be received with joy. Surely our Heavenly King is working for us. He hath turned the hearts of both nations to seek reconciliation. In truth may we adopt the Prophet's words, "He hath not said to the seed of Jacob, seek ye my face in vain." Light is beginning to dawn on this nation. O may it increase unto the perfect day.

Received, by Mr. Philbrook, two letters from the Domestic Secretary, at New-York, dated the 15th of February.

Tuesday, May 21.—Resolved to build a log-house for the Indians, when they come to visit us, 15 feet in width, and 30 in length. Our young Chief has repeated all the letters of the Alphabet, without mistake. He reads in what we call the *ABS*, with fluency. We are as much astonished as pleased with his progress.

Wednesday, May 22.—The Agent, Brother Requa, and his companions returned. The men have not succeeded in regaining their horses. Although they found them at Shungeh Moineh's Town, yet

the young men would not release them. Such is the injustice of the Indian character. Brother Requa states that this town is situated 50 miles north of Clamore's, on the east side of the Verdigris; and is about one fourth as large. It is built on a pleasant spot, in a Prairie near the river. Their Lodges are constructed in the same manner as those in the other villages; and it is considered as belonging to Clamore's jurisdiction. They have two young Chiefs, who received our brethren in a friendly manner, and spoke favourably of the Mission. The Chiefs promised to come and see us. But the visit was interrupted by the presence of the white people, who came to demand their horses. Instead of giving up the horses, they even stole those which the white men rode to the village, and Brother Requa's among the rest; and it was with some difficulty they recovered the horses they rode, from these lawless people. Brother Requa thinks his horse was taken, not from any disrespect to the Mission, but because they could not distinguish his from the rest. The Verdigris at this time is very high. In his route he swam this river six times. He has slept in the rain two nights, and in consequence of losing his horse, was three days on his way from Shungeh Moineh's to Clamore's Village, without food. Except a severe cold, his health has been preserved, and he has returned in safety. The Chiefs have all signed the preliminaries before signed by the Cherokees, and have engaged to meet at Fort Smith in 10 days from the 21st instant, i. e. the 30th day of July next. They have also agreed upon an armistice till 20 days after the talk closes. Of course, even if they do not make peace, there will be no more fighting for three months. The Indians are now coming and going, as a matter of course, which will supersede the propriety of noticing their visits in the journal.

Thursday, May 23.—The Agent took his departure to proceed down the river, taking with him a letter to Mr. Lewis, giving an account of the prospect of peace, &c.

Conduct of the Chief Warrior.

This morning Mad Buffaloe, the Chief

Warrior, took off a blanket. The Indians who tarry with us saw him take it, but did not inform us of the fact until he was gone. We have missed from time to time several small things, supposed to be taken by the women and children, but did not think a person of his rank would do so mean a thing. This person has expressed more indifference towards us than almost any of the head men, though he has been here several times of late, and appeared friendly. He is a great lover of whiskey. But though many of these people love *fire-water*, as they call whi-key, yet stealing is a more prevalent vice among them.

Monday, May 27.—Tally's wife came to-day to see her son, before they go out on their hunt. At first we felt a little suspicious that she might have come to take him away. Instead of this, however, she exhorted him to be contented. Never was more affection towards this family expressed, than she manifested. We have great reason to respect this woman. She has great influence over her children, as appeared evident from her conduct towards them when she came with her husband two weeks since. How many professedly Christian mothers fall behind her in maternal ascendancy.

Mr. Chapman's Return.

Tuesday, May 28.—Brother Chapman reached home after an absence of two months and three weeks. His health is confirmed, though he is considerably worn down by fatigue, in consequence of riding in the rain, and crossing high rivers and creeks. He has been as far as New-Orleans, and has succeeded in obtaining money for the Mission. He states that our supplies from New-York and New-Orleans have reached the post of Arkansas, except the case of hardware, which fell in the Mississippi, and sunk. He has been treated with friendship by the officers lately stationed at the Garrison, and states that they will aid in forwarding letters for us to and from the post offices. He visited Dwight Mission in the Cherokee nation; saw Mr. Jewell, of the Elliot Mission, and preached several times in his absence. Brother C. came up the Arkan-

saw in a steam boat. One of their boats is now running as high as the garrison. By him we have received several letters from our friends in the east, and the Missionary Register to March. This is the first instance in which we have heard from the Board in so short a time as two months. Have agreed with the express, who goes every month from Fort Smith, to bring up our letters, for five dollars per annum. Brother Chapman has purchased two horses for the team, agreeably to the request of the family when he left home. He has also brought up our garden seeds which were forwarded from New-York.

Visit from Tally, the second Chief.

Thursday, May 30.—We had an interesting interview with Tally this morning. Yesterday he seemed to hesitate a little about continuing his son with us. He said the people laughed at him, and called him a man of no sense, for giving his son to the Missionaries to become a white man. We told him that if the Indians laughed a little now, he should not mind it. They would soon see that he was a man of great sense. If he changed his mind, and took away his son, they would laugh at him so much the more. His son, for a few minutes, seemed to hesitate, and said it would be better to go out and eat Buffalo; but Tally's wife remained firm. After a few minutes he replied, "What you have said is good. My son shall stay; and this other boy, a relation of mine, (for he had brought over another boy, with a view to leave him, if Wah-sis-ter tarried,) shall be your son. Take good care of them. Do not let them talk Osage, but teach them English. Don't make them half Osage, but make them white men wholly. Give them a full dress; take off their humpass (mock-asins) and put on stockings and shoes. I want to see them dressed before I leave you, so that I may not weep when I am on my hunt." We immediately complied with his wishes, and presented the boys in full dress. He was pleased and satisfied, and left us with a cheerful heart. This triumph we would ascribe to Him who gives or withholds his favour as he pleases. The second child we have

named *Robert Monroe*, in compliance with the request of the Female Auxiliary Society of Georgetown, who have pledged the sum of thirty dollars annually for the support of a boy by this name.

Review of the Month.

Friday, May 31.—In reviewing the mercies of God in the past month, we have occasion for abundant gratitude. After a long dark night, the Osage people begin to enjoy the light of the gospel. A promising young Chief has come forward. Two lovely young boys have entered our family and school under circumstances quite encouraging to our hearts. Let the prayers of the Christian community rise continually to God for these dear youth, especially for the young Chief, that he may become an instrument of immense good to the Osage nation.

GREAT OSAGE MISSION.

Rev. N. B. Dodge to the Domestic Secretary.—July 1, 1822.

DEAR SIR—Enclosed you have our Journal for another month, and our statement of accounts for another quarter. As it respects our School, our number has neither increased nor diminished during the last three months. Our red children are, I think, as promising scholars as any white children we usually see. Thirteen is the number we now have with us; five males and eight females.

We have finished digging and walling a well, convenient to our kitchen, which affords us a supply of excellent water. It is about 35 feet deep.

The health of our family is generally good. The fever and ague attacks us from time to time, but it does not in general put on a very unfavourable aspect. May our hearts be drawn out in accents of gratitude to God for the favour he has shown us in regard to our health.

We are not yet prepared to enter upon the important work of preaching to the natives. Brother Pixley and Brother Montgomery are applying themselves with diligence to the study of the language; and we hope they will soon be able to instruct and enlighten them. Our work is pleasant, although laborious; and

I trust that we all have a desire to persevere, having the pleasing hope that we shall be the instruments, at least, of forming an establishment which shall diffuse light and knowledge among these poor sons and daughters of ignorance and superstition. Whether we live to see the day when they shall be converted to God is not for us at present to know; but we would humbly trust that God has a people here who shall in due time be raised up to praise the riches of his grace. May we ever be anxious to know and do our duty, and willing to leave it to the Lord to effect his own work in his own time; and may the Board and all Christians continue their supplications at the Throne of Grace, that we may be made faithful in the cause of the blessed Redeemer, to whom, I trust, we have dedicated our lives and our all.

JOURNAL FOR THE MONTHS OF APRIL AND MAY, 1822.

April 1, 1822.—This morning Good-sill's wife went off. She was inclined to stay, but could not be contented without him. Attended the concert of prayer this evening.

Arrival of Supplies.

April 2.—Teams arrived from Missouri, bringing seed, potatoes, and corn-meal. We also received a packet of letters from different quarters of the Christian community, which was very cheering.

April 3.—This day experienced some more kidnapping. The man who is employed as the United States blacksmith, (a Frenchman,) and his wife, (an Osage,) brought two of their children to us three months ago to be educated, and to-day, without ever heretofore expressing any dissatisfaction, they sent Indians to steal them away. How long will it be ere this people shall know how to estimate their privileges.

April 4.—We seem again to be threatened with the fever and ague. Brother Bright has a severe attack, and several others are in some measure complaining.

April 6.—Another child is taken away, who was given us by his father, who has since died. We have had the child nearly three months.

April 8.—We have a vacation in our school this week. Our boys started to go home, but all but one returned by dinner-time. They say it is too cold to go. They will wait till the weather is warmer. Killed twelve hogs, which weighed, when dressed, 2059lbs. These hogs weigh about as much now dressed, as they did seven weeks ago alive, and this is all gained in the woods, without a cent's cost.

April 9.—A very refreshing rain last night and this morning; the ground had become very dry and hard, previous to this, inasmuch that we had relinquished our ploughing.

April 11.—Several Indian women are here to visit their children. One, who has two here, seems to be inclined to take her youngest home until he is a little older, and we conclude it best to let her take him, for he is rather too young to attend school to advantage, and it is quite a trouble to take care of him.

April 12.—Three men arrived from the Missouri who are on their way to the Buffalo Country, in order to take Buffalo calves.

Arrival of a Missionary.

April 13.—We are favoured with the arrival of the Rev. Mr. Alexander, a young Missionary, labouring on the Missouri, and Captain Dunlap, a blacksmith, who came in, seeking a place to establish himself in business. This is very seasonable for us, as we are under the necessity of having more work done now than we are able to perform. Received a packet of letters and papers for the family.

April 14, Lord's Day.—Mr. Alexander preached this morning, and Brother Pixley in the afternoon.

Departure of Mr. Dodge and Mr. Alexander.

April 17.—The superintendent left the station this morning for the Missouri, in company with Mr. Alexander and Captain Dunlap.

April 18.—Cold, uncomfortable weather. The men who were digging the foundation for the mill-seat, refused to work, unless they could be set to other labour until the weather should be more favourable. They were accordingly indulged.

Additional Supplies.

April 20.—Wagons with meal, corn, honey, eggs, and maple-sugar, came in from the Missouri. The meal and corn were articles which we greatly needed, and the honey we could dispose of to our comfort. This day two Indians from the Arkansaw informed us that their people were about to move seventy miles this way. They say the other family, as yet, have no children given them to instruct.

Sabbath, April 21.—Brother Pixley preached from these words, "Be not partakers of other mens' sins." Brother Montgomery preached in the afternoon.

April 22.—This morning the wagons started back for the Missouri. Three of our hired men settled up, and went with them. Brother Montgomery also embraced this opportunity to take a short journey for the benefit of his health. To-day a little girl about six years old was brought to be educated. Her father is a Pottowattome, and her mother an Osage. The child's appearance is promising.

April 23.—Began this day to plant our corn-field. Brother Bright has another fit of the ague. This disorder seems to lurk around us, and to seize upon us at every unguarded moment.

April 24.—Brother Newton came home from the mill, complaining of ill health. Brother Jones also was taken suddenly ill this morning, so as not to be able to attend the school. Sister Comstock manages the school alone.

April 25.—A fine rain fell to-day, which enables us to plough with greater ease. The disease of Brothers Newton and Jones assumes the appearance of the ague and fever.

Return of the Superintendent.

April 27.—Mr. Dodge arrived at a late hour of the night, having travelled this day about fifty miles. He rode yesterday forty miles; and, in the evening, finding himself at a great distance from any house, he fed and secured his horse, wrapped himself in his blankets, and slept on the bank of a creek. During his absence, he visited the towns of Charaton and Franklin, on the Missouri, and

accomplished, satisfactorily, the objects of his journey. He received also a package of letters from the Secretary of the Board. At Charaton he saw a Mr. Wilson, who stated, that he and six of his neighbours had agreed to present a cow each to the mission family, and that he should endeavour to procure several more, and have the whole driven on to the station.

April 29.—Brother Newton, who has been sick for several days, is now on the recovery. We held a prayer meeting this evening, and agreed to set apart Wednesday, the 8th of May, as a day of Fasting, Humiliation, and Prayer. May the Lord prepare us to humble ourselves before him.

The Mill Raised.

April 30.—This morning Brother Austin commenced raising the frame of our Mill. It is a very heavy job. It will require all the hands we can procure, and will occupy several days.

May 1.—Our Plough is necessarily stopped, as a part of our team must be at the mill, drawing timber, and the other part is occupied in drawing rails to fence our fields. We have ploughed about twenty-four acres of our field, and planted about twenty of it with corn.

Visit to the Village.

May 2.—Brother Pixley goes again to the village, the better to advance his study of the Indian language. A Roman Catholic priest from St. Louis, by the invitation of Mr. Chateau, arrived in the Indian Country a few days since, and visited the Indian village. We understand that he proposes to instruct them and baptize their children. He invited the head men to come to Mr. Chateau's next Sabbath to receive some presents. Three of our Red boys propose to go to the village to-day and return to-morrow. We give them liberty. An Indian whom we fed last night and this morning, undertook to exchange rifles with us, and to make the trade alone. He set his with ours last night, and this morning instead of taking his, which is very much out of repair, took a new one of ours. We soon perceived the mistake, and the Big Sol-

dier being here, we agreed with him to interfere in the business. On his way home he overtook the Indian, seized the rifle, and sent it to us.

May 6.—Brothers Newton and Bright went with a plough and four horses to the village, to plough for the Indians. Brother Austin finished raising the mills to-day. This has been a long and heavy job, which has been accomplished principally by Brother Austin and ten hands.

May 7.—Our people return from the village, having ploughed for the Indians more than two acres of ground. White Hair, the principal Chief, was the only man of the tribe who rendered any assistance in the work. The Indians are indolent almost beyond a parallel. Perhaps there are no slave-holders who are more particular to have all their hard service done by their negroes, than these men are to have their drudgery performed by their women. The females are subjected to hardships from their childhood; they are in general very industrious, and will endure the greatest burdens.

Day of Fasting.

May 8.—This day is set apart to be observed by us, as a family, as a day of Humiliation, Fasting, and Prayer. May the Lord grant us suitable exercises on this important occasion. Met at eight in the morning for a season of prayer. Brother P. preached both morning and evening.

May 10.—The Indians flock around us in crowds to-day, begging for something to eat. We cannot support them, and to deny them wholly would probably destroy our object among them.

May 14.—Brother Newton is again attacked with the fever and ague. A number of the members of our family have something of the same complaint; but it is not so alarming since we have bark to counteract its force.

The Indians prepare for their Summer Hunt.

May 15.—The Osages came in crowds, bringing their most important stuffs to deposit with us while they go on their summer hunt. They are soon to start,

leaving but few, if any, in the village, and will probably be gone until August. Some of the old Indians requested us to lend our guns to their young men. They said a number were destitute, whose children would starve if they could not have guns. They were told that the evil could be remedied in a better way. If they would let their children come to us, we would take good care of them, give them bread enough to eat, school them, and teach them to work, that they might be able to get a living without hunting. They laughed, and said nothing further about the guns.

May 18.—Our hands at the mill have nearly finished the floors; but there has been a very heavy rain above, and the River is now rising rapidly, which will probably put us back about our mills for a time, as at this season of the year there is generally a flood for some weeks. Brother Montgomery arrived this evening from the Missouri, having taken a tour for his health, and to visit people in that quarter. He brings a packet of letters and newspapers, which are very refreshing.

May 23.—We agree to commence to-day holding a weekly conference of about an hour, immediately after dinner. At this season our hired men, together with all of the family who are able, are expected to attend. Had an agreeable season to-day on the occasion.

May 26.—Two men came to our station to-day, having just arrived in the Osage country with a boat loaded with flour and whiskey. They wish to dispose of some or all of their cargo to us, as we understand; but we trust we shall have wisdom enough not to encourage the traffic of whiskey up the Osage river.

May 27.—We have the offer of flour to-day at twelve dollars per barrel; but we do not at present feel ourselves authorized to purchase. We are nearly out of old flour; but if we are not supplied from the Ohio river, we must try to live upon corn meal, which comes much cheaper. Held a season of prayer this evening.

May 30.—We spend a little season in the middle of this day for religious conference. May we find it good to speak often to each other upon the things of the kingdom of God.

May 31.—We have now finished the ploughing of our corn-field, which contains

forty acres, twenty of which were planted in the month of April, and now hoed the first time; the other twenty acres are yet to be planted in the course of next week. May the Lord be praised for his assisting hand in prospering us thus far in our labours.

Foreign Intelligence.

MISSION AT THE SANDWICH ISLANDS;

UNDER THE PATRONAGE OF THE AMERICAN BOARD OF COMMISSIONERS.

JOURNAL OF MR. BINGHAM'S VISIT TO ATOOI.

On the 8th of July, 1821, the Rev. Mr. Bingham, Missionary at Woahoo, embarked for the Island of Atooi, in company with Mrs. Bingham, Mr. and Mrs. Ruggles, George Sandwich and others. The following interesting Journal, (selected from the *Boston Missionary Herald*,) commences on the succeeding day:

July 9.—After a quick passage of 20 hours, we came safely to anchor in Wimaah roads, and the king immediately sent a double canoe to take us ashore. Highly gratified to meet our good friend the king, on the beach, a few rods from the place of landing, I saluted him with a hearty *aloha*, and with a kiss, as I took his friendly hand. He replied, "I very glad to see you."

The Mission House.

The mission house is large, 54 feet by 24, and commodious, having a good floor, doors, glass windows, five bed-rooms, and two large rooms, which are not only convenient for the two families, but answer for a school-room, dining hall, and place for public worship. It stands at the place of landing, near the water's edge, and but a few rods east of the mouth of Wimaah river. On one side it is enclosed by the king's dwelling house, and by a heavy semi-circular wall 10 feet high, and on the other by the ceaseless waves of the vast Pacific. In front is a small battery, and back of the wall, which encloses nearly an acre of ground, stands the fort, on the high bank of the river, covering the village. The mountains rising in the

north, the ocean on the south, the moon beheld over the eastern part of the island, and the sun setting behind the western, or sinking as it were into the ocean, present a scenery truly grand; but now possessing a degree of familiarity to the brethren and sisters, which gives to the place something of the charm of home.

Arrival of Kaneo.

Soon after noon, Kaneo, one of the queens of the late Tamahamaha, with her attendants, landed just in front of the mission house, where the king and queen, with their attendants, met her, embraced, and joined noses, with loud crying, many tears, and other expressions of emotion. After some minutes, all sat down together on the sand for a considerable time, till the first bursts of feeling had subsided, when the king conducted his guests to the house, which he had prepared for their reception, by spreading his best mats, both in the house, and the court in front. Having ordered the slaughter of hogs, dogs, &c. for the purpose, he prepared a full repast for the company. At evening, he resigned his own dwelling house to his guests, and retiring to another, sent out a crier to prohibit the common people from entering the enclosure, where Kaneo and her ladies and servants were lodged, and set a guard also at the gate.

10—The king's company, that is, his wife Tapoollee, and particular friends, Kaneo and her attendants, spent much of the day in decorating themselves with a kind of temporary ornaments, which

they call "Laualla beads;" and in a favourite amusement of playing in the surf, of which a pretty good description is given in "Trumbull's Voyages." All engage in it, without distinction of rank, age, or sex; and the whole nation is distinguished for their fondness for the water, and the dexterity and facility with which they manage themselves in that element.

The Surf-board and the manner it is used.

The surf-board, or the instrument used in playing in the surf, is of various dimensions, from three feet in length, and eight inches in breadth, to fourteen feet in length and twenty inches in breadth. It is made of light wood, thin at the edges and ends, but of considerable thickness in the middle, wrought exceedingly smooth, and ingeniously adapted to the purpose of gliding rapidly on the water. The islander, placing himself horizontally on the board, and using his arms as oars, paddles out into the sea, meeting the successive surges, as they roll along towards the shore. If they are high, he dives under them, if they are low, or smooth, he glides over them with ease, till he is ready to return, or till he gains the smooth sea beyond where the surf breaks. Then choosing one of the highest surges, adjusting his board as it approaches him, directing his head towards the shore, he rides on the fore front of the surge, with great velocity, as his board darts along swifter than a weaver's shuttle, while the whitening surf foams and roars around his head, till it dies on the beach, and leaves him to return or retire at pleasure. Often, several of them run at the same time, as in a race, and not unfrequently on a wager. The board moves as down an inclined plane, and the art lies principally in keeping it in its proper position, giving it occasionally an accelerating stroke with the hands, so that it shall not lose the propelling force of the wave, and thus fall behind it; or retarding it with the foot, when liable to shoot forward too fast. Sometimes the irregularity or violence of the water tears their board from under them, and dashes it on the rocks; or threatening to carry them into danger, obliges them to abandon it,

and save themselves by diving and swimming.

I informed the king, as he sat on the beach witnessing the sport, of the design of building a church, or a house for the public worship of the true God at Woahoo. He expressed his approbation, and also his intention to send his brig to Taheite.

Arrival of Reho-reho.

22.—About 3 o'clock, A. M. a small boat arrived, bringing from Woahoo his majesty, Reho-reho, king of the windward islands, Boka, the governor of Woahoo, and Nike, chief of Karakookoah, with about thirty men and two women. A most singular and hazardous adventure, and as mysterious as to its design, as it was hazardous in its nature, and singular in its manner.

It appears, that, previous to the return of the Cleopatra's Barge to Hanaroora, the king and his company left that village for Pearl river, a place 12 or 15 miles distant. But, coming down to the leeward part of the island, and having a fair wind, he thought he could fetch Atooi; and, contrary to the wishes and expectations of his attending chiefs, refused to land at Pearl river. Strengthening his heart with such spirits as his beloved bottle afforded, he commanded his boatmen to steer for Atooi. All were afraid, and all remonstrated; but in vain. They were without water, provisions, compass, chart, or mariner; embarked in a small open sail-boat, built by a native of the islands, crowded with passengers, stretching out to sea, under the fresh trades, with the presumption, that, riding over the rude waves, they might possibly reach Atooi, one hundred miles distant. But the king, half intoxicated, fearless of danger himself, and regardless of the reasonable apprehensions of others, would hear to no advice or remonstrance; neither the perils of the ocean, nor the hostility of supposed enemies, could alter his purpose to proceed. He assumed the character of master of his little home-built vessel; and, in his merry mood, considered his fingers spread out as representing the different points of the mariner's

compass, which he attempted to express in broken English, and thus directed the doubtful course of his frail bark. When the boat was twice nearly capsized, and ready to fill with water, the chiefs and the company said, "We must go back," but the king said, decidedly, "No—bail out the water and go on;" and with something of that spirit which dictated the proud, artful, and animating address of the dauntless Roman, "Fear not, for thou carriest Cesar"—he added, "If you return with the boat, I will swim to Atooi in the sea." At his command they speedily bailed out the water with their calabashes, and continued their course, steering well to the northward, (as the king had a pretty good idea of the bearing of Atooi,) till just before dark, when they saw this island far under the lee bow; then veering to the westward and southward, with great hazard and much inconvenience from the successive breaking of the sea upon them, they reached this place before the break of day; but in a condition as powerless and defenceless as the poor missionary, who passes unmolested from island to island. No roaring cannon opposed or welcomed the king's approach.

His reception by Tamoree.

Tamoree, being early apprized of his arrival, rose, and, with apparent composure, dressed himself, and, in a small canoe, with two or three attendants, went out quietly on board the king's boat, gave him his friendly *aloha*, and the customary salutation of joining noses, (while the company expressed great joy at seeing Tamoree,) then conducted him ashore, and appropriated to his use a large and convenient house, well fitted for his reception, spread with the beautiful Oneehow-mats; and, at the young king's earnest request, lest his people at Woahoo should conclude that he was drowned in the sea, or killed at Atooi, despatched two of his vessels, a brig and a schooner, to inform them that he had escaped the dangers of the ocean, and landed here in security, where he waited for two of his wives to join him, as he had left all five of them behind.

Thus has the king effected what he long

ago proposed, and what he has repeatedly declared to be his intention; but what the friends of both kings and of the people, desired might not be accomplished. The result is still as doubtful as the nature of the design. Such, however, is the pacific disposition of Tamoree, that, although Reho-reho has put himself completely in his power, we are persuaded he will not hurt a hair of his head, but will pay him due respect as a superior. What could we ask, on this occasion, better than that these two kings should agree together to give their kingdoms to Christ, the rightful proprietor?

Arrival of Boka's wife from Woahoo.

23.—It was interesting to witness the safe arrival of governor Boka's wife from Woahoo, this morning, in a single canoe, with a small canvass sail, aided by four men with paddles. Tired and hungry, they put in yesterday at Hanapapa, a valley six or seven miles from this, where lies the farm given to Mr. Ruggles, and tarried there a night, having spent the night before in pursuing the wayward course of the king, upon a rough sea.

Reho-reho expressed a high degree of sudden, strong, agreeable emotion, by the terms *aloha eno*, when he learned that Boka's wife had followed him, in a canoe, across the rough channel.

Friendly attentions of the Kings.

24.—I went over the river to visit the kings, and invited them to come to the mission house, whenever it should be convenient for them. Reho-reho said, "Shall we go now?" I replied, "If that would be pleasant to you, it certainly would be agreeable to us." They came over the river together in a little boat, and I was brought across on the shoulders of a native, the water then at low tide being but about four feet deep on the bar. Reho-reho met the sisters, as usual, in a civil and friendly manner, seemed a little surprised, and at the same time gratified, to see so flourishing a school of native children. Taking him into my apartment, I gave him leave to recline upon my bed, a privilege which he generally expects, and which he seemed now to enjoy; but soon rose to hear me read some passages

of Scripture, particularly the ten commandments, in his own language. From these specimens of our translation, I took occasion to suggest to him the importance of obtaining the Taheitan books, to aid us in translating the Scriptures for him and his people. Seating himself then with the school, he was pleased to hear them read and spell, and to read himself a few words in the spelling book, two or three verses in John's Gospel, and several select passages from a large Scripture card, which I had before presented to Tamoree. Among the Scriptures, which he read with a little assistance, were the following:—"Thou God, seest me;" "Prepare to meet thy God;" "We shall all stand before the judgment-seat of Christ." These, and others, I endeavoured to expound to him in a short and lucid manner, while he listened with peculiar attention. He seems not to have lost what he had acquired in the art of reading, though it is a year since he laid aside his book; and were he now disposed to resume it, he might soon be forward of the foremost in our schools. Having protracted his visit more than an hour, and surveyed the different apartments of the house, the several employments of the family, &c. he retired, attended by his train. Tamoree, taking each member of the family kindly by the hand, left us with his usual friendly smile.

[Soon after their departure from the humble dwelling of the missionaries, the two kings were found engaged in important transactions. The following account is contained in the journal.]

An old Treaty renewed.

Tamoree proposed, in a very formal manner, to surrender himself, his island, and all that he has, to Reho-reho; and, with some agitation, addressed him to this effect:—

"King Reho-reho, hear—When your father was alive, I acknowledged him as my superior. Since his death I have considered you as his rightful successor, and, according to his appointment, as king. Now I have a plenty of muskets and powder, and a plenty of men at com-

mand—these, with the vessels I have bought, the fort, and guns, and the island, all are yours. Do with them as you please. Send me where you please. Place what chief you please as governor here." Nike, the Karakekooah chief, addressed the council in few words, and, referring to the treaty made between the two kings, confirmed the fact that Tamoree had held this island under Tamahamaha. A solemn silence pervaded the house for some time, while all waited, with deep solicitude, to hear the reply of the young king, on which so much appeared to be suspended. Then, with a mild and manly aspect, he addressed Tamoree as follows:—"I did not come to take away your island. I do not wish to place any one over it. Keep your island, and take care of it just as you have done, and do what you please with your vessels." To this succeeded a shout of cheerful and hearty approbation from all parties, and Tamoree retired from the council with a peaceful smile. Thus, without noise or bloodshed, the treaty, made with the late king, is recognized and ratified with his son and successor—a treaty which allowed Tamoree the peaceful possession of the leeward islands as tributary king. In this transaction it is difficult to say which of the two has shown the most sagacity or magnanimity.

Journey across the Island.

30.—Mr. Whitney and myself set out early to go across the island. Our reasons for undertaking this tour at this time were, principally, to explore the country; to see the inhabitants at their dwellings and employments; to meet the two kings on the opposite side of the island; to seek their favour by proper attention to them; to express to them our wishes that our proposed expedition to the Society Isles might not be too long delayed; to obtain, if possible, Reho-reho's express approbation of our design to teach the people at large to observe the Christian Sabbath, and other duties of the Gospel.

We hoped to cross the island in a day, and took a few cakes, two bottles of water, and a little wine, for our refreshment during the day. Attended by my Ta-

heitan youth, the faithful Samoo, a native domestic of brother Whitney's, as our guide, and N. Chamberlain, we set out pretty early in the morning, travelling on foot, and crossed Wimaah creek, and ascended on the west side of it, by a circuitous path, to the high and mountainous parts, which extend through the whole island. We found no inhabitants residing in the upland country, but met several natives, some bringing down sandal wood upon their shoulders, others firewood. The former is brought in this manner, the distance of from 10 to 20 miles. The king requires each man, woman, and child, on the island, to furnish a pickle of sandal-wood, whenever he has occasion for it in the purchase of vessels or cargoes.

Aspect of the Country.

The land, as it rises several miles from the sea shore towards the forests, is not well watered, except in the narrow valleys, where the streams descend from the mountains, and where the principal productions are found; nor does it produce trees or shrubbery; and though generally covered with grass, it appears like a barren waste. The face of the country exhibits marks of former earthquakes and volcanic eruptions. A variety of forest trees, besides the sandal-wood, are seen, all different from any that I have ever known in America. Some appear to be suitable for building-timber, and some would make very pretty cabinet furniture.

Adventures on the way.

About one o'clock, P. M. it began to thunder, and we were soon enveloped in a cloud, that hung upon the mountains. At two a heavy shower of rain commenced. We took shelter in a temporary booth, built by the sandal-wood cutters, where we experienced, and had occasion to record, the preserving care of Omnipotence, who made his lightnings play, and thunders roll, harmless around our heads. At three, as the shower appeared to be principally over, and we were anxious to reach the opposite side, if possible, before dark, we passed on; but, to our disappointment, the clouds

gathered more thickly over our heads, and the rain came down copiously upon us, and poured in torrents from the points of our half sheltering umbrellas, as we trudged along in a narrow, winding, slippery foot path, on sharp ridges, ascending and descending rugged steeps, till we came to two little temporary sheds of the wood-cutters, unoccupied, and cheerless as the wastes of desolation, situated in the midst of this inhospitable wilderness, surrounded with dreary mountains and deep solitudes, on the bank of a swift mountain torrent, swelled by the rain. Into these we crept to seek a partial shelter. The principal one, about 30 feet in length, and 8 in breadth, consisted chiefly of a few poles, resting partly on the ground, and supported in front by little crotches, four feet high, thatched with leaves on the top, but entirely open in front. Solitary, damp, and cheerless, as the temporary sheds appeared, we thought it expedient to make them our lodgings for the night, as we could not proceed, with safety, to the nearest settlements on the other side, without day light; and the day was now too far spent to attempt it. Our attendants struck up a fire, and collected fuel to feed it. We dried part of our clothes. The rain abated. The thunder ceased. The stars appeared. By the light of our fire we read a portion of Scripture, and united in offering our evening sacrifice to Him who had hitherto preserved us; and having spread down upon the damp leaves a large cloak, which served as a bed for three of us, we laid ourselves down to our slumbers, under the care of the Watchman of Israel. We had no fear of beasts of prey, or poisonous reptiles; of highway robbers, or hostile bands of savages; nor did the unusual degree of cold in the atmosphere, the uncomfortable dampness of the ground where we lay, nor the plague of the flea, which every where infests the land, produce a sigh for the comfortable dwellings, the downy beds, and the full spread tables, of our native country.

Passage over a high Table-land.

31. The rising day dawned upon us in

peace, and invited us to proceed. Our path was still wet, and rugged, and slippery, leading up and down successive steep, and through many miry places, especially as we passed over a tract of high table-land; while the singing of birds cheered the rude forests around us, which never feel the frosts of autumn, nor the chilling blasts of winter. About 9 o'clock, A. M. we came suddenly to the verge of Mounahena, a high and steep mountain, which overlooks the northern part of the island, where the clouds were literally spread under our feet, completely bounding the view below us, though we had the clear and bright sunshine where we stood; but, breaking away occasionally before we began to descend this giddy height, showed us the white surf of the Pacific, rolling upon the shore, at the distance of six or seven miles; while the majestic mountains on the right and left added peculiar grandeur to the novel scene, and spoke the greatness of Him, who weighs the mountains in scales, and the hills in a balance, who taketh up the isles as a very little thing, and holds the water of the ocean in the hollow of his hand.

Down this awful steep on which we stood, several thousand feet in its perpendicular descent, with the toil of three long hours, we descended on a very sharp ridge, running from the top to the base of the mountain, and so nearly perpendicular, that in many places we were obliged to go backwards, clinging to roots of trees, and shrubs, and crags of rocks, our guide going before, and showing us where to place our feet, and where to hold with our hands. Our path was, for the most part, shaded and cool, and, much of the day, our progress was neither tardy nor unpleasant; but, in some places, attended with danger. The vapours condensing upon the rocks and cool earth, trickle down, and form numerous little streams and cascades in different parts of this mountain, and of Soomahae, on the right, and Makana on the left, which, being augmented by frequent showers, descend and unite in forming the river Wineha, and thus, with short and rapid course, roll to the ocean.

They arrive at the dwellings of Natives.

Descending a little way from the verge of the mountain, the border of the table-land, we came below the cloud, which usually hangs a little below the top of the Monnahine, and enjoyed a more clear and full view of the country, the rivers, villages, plantations and settlements of the heathen inhabitants, in this part of Atooi, where the joyful sound of salvation never echoed. Finding ourselves, at length, safely arrived at the foot of the mountain, but almost exhausted, we gladly cast down our weary limbs on our mat, in the first house to which we came. The friendly natives, apparently glad to see us, kindly rubbed and pressed with their hands the muscles of our legs, quite sore and lame, in order to relieve them, or to prevent them from becoming worse. After resting here a little, we ate the remaining morsel of our cakes, read a portion of Scripture, and, with the consent of the family, lifted up our prayers and thanksgivings to God, who had preserved us amidst "the perils of the wilderness," and who, we believe, has abundant blessings in store for the needy heathen around us. Following down the river Wineha, we were obliged to cross it five times, without a bridge or a boat, sometimes leaping from one large stone to another, which rose above the surface of the water, and sometimes wading. The inhabitants along the banks, in a friendly manner, saluted us with *aloha*, adding the compliment, *ma-ma*, (nimble,) with reference, doubtless, to what we had achieved, rather than to our apparent activity. Near the head or formation of this river, as in many other mountainous parts of these islands, are found bananas of spontaneous growth, and a sort of wild apple, and a plant somewhat resembling hemp, especially in its bark, which the natives manufacture into excellent twine, fish lines, and nets.

Encampment of the Kings.

Dragging our weary steps along till just before night, we came to the place, on the sea shore, about half a mile west of the mouth of the river, where the two kings and their suit were encamped. Ta-

moree was sitting with his family in his wagon box, placed on the ground, and defended from the fresh trade winds by a large mat suspended by poles. Reho-reho, in one of the houses of the little cluster, was slumbering, in the paroxysms of drunkenness. Tamoree very kindly ordered a good supper of tea, sea bread, baked pig, and tara, to be set before us, which we sat down on the green grass to receive, giving thanks to God for this seasonal refreshment; while a multitude of the inoffensive natives were attentively observing us. Tamoree told us he had no house for us or for himself to sleep in, as the houses at that place were all occupied by Reho-reho and his company; but that a temporary booth (composed principally of slender poles, ingeniously covered with green leaves) was then building for himself and family, where he politely offered us a lodging place with him. Spreading down their mats on the green grass, they made us a comfortable bed; then five sheets of tappa, for bed clothes, were presented each of us, according to the custom of the country when visitors tarry through the night.

Visit to Henerae.

August 1.—As we wished to improve the present opportunity to explore the district of Henerae, a place of primary importance in this part of the island, and five or six miles distant, Tamoree sent a canoe to carry us, and a messenger on foot to see that a dinner should be provided for us there. Henerae has a small fort, built of clay, on a verdant hill, eligibly situated, but of little value; a considerable harbour, which is said to be tolerably safe for vessels most of the year; a pleasant river, 60 or 80 yards wide, but which, like most of the rivers, has a bar at its mouth; several thousand acres of valuable land, little cultivated, though watered with frequent showers, and apparently fertile; together with a small population, who might, with Christianity, be happy.

Hospitable attentions of the Natives.

The inhabitants treated us hospitably. Coming thirsty to the foot of fort hill, I

asked the natives, whose huts line the shore, for a *neoo*, (cocoa-nut.) One of them ran to a tree and brought me a large one, containing nearly a quart of milk. He tore off the thick fibrous husk with his teeth, and cracked the shell for me, and I walked along, up and down the hill, draining the milk, and eating the meat of my cocoa-nut, and sharing it with my companions. We then sailed up the river a mile or two, gathered from a large tree a few oranges, conversed a few minutes with some of the natives, on our great object, and walked back to the river's mouth, where the head men of the place had prepared a dinner for us. A pig, baked with hot stones covered in the ground, set before us on a large shallow wooden tray; tara, baked in the same manner, pounded and laid on green leaves; bananas, rich and yellow, handed to us as ripe fruit; and water served to us in a tumbler made of the neck of a gourd, composed our dinner, which, reclined on the mats, we received with thanksgiving. After dinner I went out upon the bank of the river, and, with my pencil, took a rough and hasty sketch of the mountains, which, rising but a few miles distant, presented a very majestic scenery. The natives gathered around, amused to see me copying the figure of their rude country. I asked the names of the mountains, which they seemed much pleased to tell me. I desired to direct their attention only to Him who had of old laid the foundations of the earth, and established the heavens, and who had here made such exhibitions of his power and majesty. I asked them if they knew who made these great mountains? They replied, "We know not." "Who made the earth, the sun, moon, and stars?" "We know not." I then told them, speaking in their tongue, as I had done before, that Jehovah, the great God of heaven, made these mountains and all things. One of them replied, "This is your God, is it not?" "Yes, this is our God, and is he not yours also?" "No, our gods are all dead." I told them they must worship Jehovah, who alone is God. I hope not many years will elapse before this inte-

resting place will be adorned with a church and a school.

They return to the two Kings.

Taking our leave, we embarked in a double canoe, with the aid of a sail, run briskly before the wind, and, in less than an hour, landed at the place where we left the kings in the morning. Reho-reho encamped for the night in a grove of Laualla. The leaves of the trees being from four to six feet in length, and very thickly set, form a very dense and cool shade by day, and a pretty good canopy by night, in this climate. Some parts of this grove bear a resemblance to an orchard of apple trees in a meadow ground. In the evening, large torches made of *tootooe*, (oil-nut,) illumined the king's camp, and presented a novel and truly romantic scene.

Conversation with Reho-reho.

Before he slept, I went and sat down by the head of Reho-reho, who was now sober and accessible, but with whom we seldom get a favourable opportunity for any serious conversation. Bringing before him our great object, I asked him if he would like to have the missionaries teach all the people to observe the Sabbath, and make them acquainted with Jesus Christ, and the way to heaven? To which he readily replied in the affirmative. I endeavoured kindly to dissuade him from intemperate drinking, and expressed my desire that he might be a great, wise, and good king, that all the people might love him, and that he might be saved.

Returning to Tamoree's booth, I sat down by the side of it, on the grass, to minute the occurrence, and proceedings of the day, by the light of a torch, while various groups of the harmless natives, both chiefs and common people, were slumbering around, some in houses, some in booths, some under the trees, and others on the green grass, having no other canopy than the skies. This called to mind the scene at New Zealand, when the first missionaries slept among the warriors, who stuck their spears in the ground around them.

The Travellers embark for Wimaah.

2.—We were now ready to return, and John E-e agreed to accompany us, for the purpose of pursuing his studies. We took passage in a double canoe, round the western end. The two kings, being ready to proceed on the other way, took leave of us and of the place, leaving Tamoree's booth in flames, according to an ancient custom of the people, to burn down the house where the king lodged in his travels. Giving them our parting hand and good wishes, we cheerfully embarked in the double canoe, having five or six men besides our two to man it, pushed out beyond the breakers, and hoisted the sail to the wind, which was fair and strong; but as we came round the first point of the mountain, its violence increased and broke the boom. This, however, did not appear so great a calamity to us as to the men, who were now obliged to ply their paddles the rest of the way. The mountains along the shore, for eight or ten miles, are very bold, some rising abruptly from the ocean, exhibiting the obvious effects of volcanic fires; some, a little back, appear like towering pyramids, around which the warring elements had swept away the more moveable and combustible matter; others, equally lofty, are partly covered with trees and shrubs. Into the nooks between them a few houses are crowded, but they are almost inaccessible, except from the sea. It would seem, however, that some hundreds of the natives live in this forbidding part of the island, subsisting, doubtless, chiefly on fish. They pass from one little neighbourhood to another, in canoes.

They reach Wimaah.

Near the south western part of the island, the rugged hills were shown us where one of the poor natives, who was carrying a load of sandal wood on his shoulders, a few days ago, fell down a steep place and was killed. We passed round that point of the island, leaving Oneehow at a distance on our right, and, directing our course eastward, we had a view of a more level country, which lies to the south, and includes several fertile

vallies, particularly Wimaah, where we left our family. The fort, the vessels in the roads, the village of a hundred houses, the mission house, most interesting of all, appeared in succession, as we advanced rapidly; the paddles moving more briskly, as the end of our 30 miles' sail cheered our weary native boatmen.

Governor Cox.

5.—*Sabbath.*—In our little congregation for public worship, it was pleasant to see Governor Cox, with three or four of his attendants, well dressed, orderly and attentive during the service. Cox remains peacefully at this place under my daily instruction, while the kings are on their tour. One of his attendants has been to America, and, like himself, speaks the English language with some facility. Another is a very interesting youth, son of an Otaheitan, who resides at Woahoo, and, principally by the instruction of Samoo, has learned to read and write a little, and to answer correctly many questions of the catechism published at Eimeo by the missionaries.

Respect paid to the Sabbath.

15.—Mr. Ruggles, whom Tamoree calls his son, and whom he has ever treated as such, returned to-day from visiting him at Poona, in the eastern part of the island, having been absent four days. His visit, we hope, was seasonable, acceptable, and salutary. The monthly commemoration of Tamahamaha's death recurring on the Sabbath, while Mr. Ruggles was with the royal company; and, at his request, the customary feasting, firing, drinking, and carousing, were deferred till after the Sabbath.

George P. Tamoree.

Sept. 6.—Reho-reho, Tamoree, their wives and attendants, with George P. Tamoree, entered this village again. George is much fatigued with his tour round the island, which has occupied 42 days. He met us both kindly. George has, with no small solicitude and distress, looked upon the late movements of the "king of the windward islands." It were happy for him, would he always suitably appreciate his father's worth, and always

appear with as much sobriety and unassuming modesty, as on this occasion.

After resting a few hours only, the tourists hastily embarked on board the Cleopatra's Barge, which sailed in company with the brig Tamahoorelena. Cox, two of the younger wives of Reho-reho, and the principal chiefs of Atooi, are left on shore.

The Valley of Hanapapa.

10.—Explored hastily the district or valley of Hanapapa, in company with Mr. Ruggles. It is a very fertile valley, watered by a pleasant creek, and producing tara, yams, potatoes, melons, bananas, cocoa-nuts, and oranges. A very valuable part of this valley has been given by the king to Mr. Ruggles, for the benefit of this branch of the mission. A piece somewhat similar, in Wimaah valley, has also been given to Mr. Whitney, for the same purpose. These are useful to the mission, at present, in a high degree, and may be made much more so. About fifty men, who are serviceable to the brethren, occupy their lands. We were received at their houses, kindly treated by them, dined with them, and returned before evening, with a supply of oranges for the family, having walked about thirteen miles.

Interesting notice of John E-e.

John E-e came to the mission house, where he has lately boarded, (though for two or three days he has attended the queen,) and said to me, in a very pleasant and sober manner, "I am come near to going away from you, I want you to pray with me first." Taking him to my room, we knelt down together, and I endeavored to commend him to God, and the word of his grave, and implored blessings on the kings and people. To my inquiry after prayer, he answered, that he understood, in some measure, what I prayed for. I then requested him to pray with me. He replied, very modestly, "I do not know how to use the words, but I pray in my thoughts." I replied, "God can understand your thoughts, when your words are but few and broken, or even without words; but it is well to express your thoughts, sometimes, in

words." He knelt again with me, and, in a child like manner, offered a short prayer to this import; "Our one Father in heaven, we love thee—we desire thee to take care of us; take care of the king and all the queens. Make all the people good. Take care of all the land; make the devils give it up. We thank thee that missionaries come here. Take good care of the missionaries here and at Woahoo, and of all good people. May we go to heaven. Amen."

Various Notices.

20.—Last night, Boka, Nike, Kaneo, all the wives of the young king, whom he left, and their attendants, embarked for Woahoo, leaving behind them governor Cox, at this place.

28.—In my almost daily calls to instruct Mr. Cox, I happened to-day to be present at his dinner. When he was satisfied, he said, "I thank God, I am now full." To ascertain more clearly what he meant, I asked, "Who is God?" to which he replied, "Jehovah." He then represented to his servants around

him, that God made the earth and all things, and gives us our food.

Oct. 3.—The ship Tartar arrived, and brought the intelligence, that Tamoree and Reho-reho had landed in safety at Woahoo, with a report that Tamoree will return hither soon. This is a comfort to this family, who deeply feel his absence, and to his distressed people, who now hope shortly to meet him again.

Marriage of Tamoree and Kaahoomanoo.

Woahoo, Nov. 10.—We early called on Tamoree and Kaahoomanoo, who have lately been united in marriage. His former wife, Tapoole, cleaving to her paramour, is cast off. Tapoole was formerly the wife of the chief Tamahoorelena. During her union with him, and subsequently with Tamoree, she has had great influence at Atooi; similar to that which Kaahoomanoo exerts here, and at Owwhyhee. Reho-reho having gone to Owwhyhee, and Krimakoo to a distant part of this island, Kaahoomanoo, with her new guest, presides at this place with great dignity. HIRAM BINGHAM.



Miscellanies.

The following communication was unintentionally omitted in our last:

We are pleased to hear that the Rev. C. F. Frey has safely returned from his late tour through the New England states, where he has travelled more than 1100 miles, preached 114 times, and collected \$1353 45, for his congregation, to aid them in liquidating a heavy debt contracted by erecting a house of worship. Mr. F. we understand, did not lose sight of the cause of his Jewish brethren. He frequently introduced the subject in his discourses, and gave a statement of the origin, design and importance of the American Society for meliorating the condition of the Jews; and we are glad to learn that he received several donations, and succeeded in forming more than fifty Auxiliary Societies. We are also informed that Mr. Frey and his congregation, have made a joint application to the Presbytery of New-York, to dis-

solve the Pastoral connexion between them, and that Mr. Frey will engage as Agent to the American Jews Society.

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Revival in Norfolk, Virginia.—A gentleman in Norfolk, under date of the 26th of August, says—"I believe the Lord is with us of a truth. Yesterday we had a communion, and seventeen were added to the Church. Six or eight more entertain hopes, and about twenty are under conviction. I hope the Lord has just commenced his work, but I cannot now give you particulars."

MISSIONARY ANECDOTE.

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[From the London Evangelical Magazine.]

The late Mr. Wieniger, a Moravian Missionary who was several years in Egypt, gives the following account of an interview with a Mahomedan of distinction:—

While on a visit in Benessa, Mr. Wieniger, accompanied by one or two of his fellow Missionaries, one day took a walk in a large garden on the Nile. While admiring the beauty and magnificence of the place, its proprietor, a rich Aga, attired in all the splendour of eastern costume, met them, and received them with great courtesy, inquiring who they were, and whether they were all brethren. Having received an answer to these questions, he addressed Mr. W. and asked, "Why do *you* wear a beard, and not your brethren? You are certainly a priest." Aware of the extreme danger of speaking on religious subjects with Mahomedans, Mr. W. replied, that his wearing a beard was a mere matter of convenience.

This answer did not satisfy the Aga, but he continued the conversation in the following manner: "You *are* a priest; do not keep me longer in suspense. I have prayed to God Almighty to make me acquainted with a man who could tell me what I might do to be saved; and I have received an answer from God that a man would come into my garden who would tell me what to do. I am convinced *you* are that man; and now tell me plainly." The Missionary replied, that he would not presume to teach a Mahomedan; but directed him to seek instruction from his own priest. "No;" rejoined the Aga, "I am firmly convinced that I and *all* followers of Mahomed are not in the right way; there must be another way to salvation; and this *you* must declare to me. I am well aware that we both shall be put to death, if our present conversation is divulged; but be not afraid, you have to do with an honest man who will not hurt you." He spoke with such visible emotion as greatly affected the Missionary, who could refrain no longer, but said, "I will tell you what a *Christian* must do to be saved." At these words he took Mr. W. by the hand, and led him to a fig-tree, saying, "Come thou man of God! Here, on this spot, where I have so often prayed to God, you shall tell me what I must do."

The Missionary now laid aside all reserve, and discoursed with him on the

creation of the world, the fall of man, and his recovery by the redemption of Christ. The Aga listened with astonishment, and amidst a flood of tears, exclaimed, "O Jesus! who art seated at the right hand of God, have mercy upon me. Be my Saviour also!" After a pause, he continued: "Yes, Lord Jesus, I behold thee as wounded and crucified for my sins; now thou art become my Saviour."

Mr. W. and his brethren retired, silently admiring the ways of Divine Wisdom, and earnestly supplicating mercy for this Mahomedan, whose eyes seemed in a great measure opened, to see his danger as a sinner, and his need of a Saviour.

Before the break of day next morning, this Aga stood at the door of the Missionaries' dwelling, attended by a numerous retinue. This greatly alarmed Mr. W. who hastened out of the house, and thus accosted him: "Why do you bring so many people with you?" He answered: "these people are my Mamelucs; they know nothing of our conversation, and have orders to wait in the street till I return. I could not endure to be without you and your brethren's company; and have not slept the whole night for joy."

While the Missionaries continued in the country, this Aga approved himself their sincere friend, and as far as they could judge, remained faithful to the light he had received; though he did not make a public profession of Christianity.

SUPERSTITION IN INDIA.

[From the *London Missionary Register*.]

The following is an affecting instance of the delusive power of idolatrous superstition on the minds of the Hindoos, related in a letter from the Rev. H. Fisher, of Meerut, to the Secretary of the Church Missionary Society. A Fakeer was observed, by the rode side, preparing something extraordinary, which having never been observed before, excited a curiosity to draw near and examine his employment. He had several Hindoo pilgrims round him, all on their way from the Holy Ghaut, who assisted in preparing the

wretched devotee for some horrible penance, to which he had voluntarily bound himself, in order to expiate the guilt of some crime which he had committed long ago. His attendants literally worshipping him, kissing his feet, calling him god, and invoking his blessing. A large fire was kindled under the extended branch of an old tree; to this branch the Fakcer fastened two strong ropes, having at the lower end of each of them a stuffed noose, into which he introduced his feet, and thus being suspended with his head downwards over the fire, a third rope at a distance towards the end of the branch, was fixed, by which he succeeded with one hand, to set himself in a swinging motion, backwards and forwards, through the smoke and flaming fire, which was kept blazing by a constant supply of fuel, ministered by many of his followers: with the other hand he counted a string of beads, a fixed number of times, so as to ascertain the termination of the four hours, for which he had doomed himself daily to endure this exercise for twelve years, nine of which are nearly expired. A narrow bandage is over his eyes, and another over his mouth, to guard against the suffocating effects of smoke. By this means he says he shall atone for the guilt of his sins, and be made holy for ever. The last half hour of the four hours, his people say, he stands upright, and swings in a circular motion round the fire. On coming down, he rolls himself in the hot ashes of the fire. The boys went to see him again in the evening, when he was engaged in his prayers, but to what or whom they could not tell. I asked my little congregation what they thought of all this; they sat silent, with their eyes cast down, and sighed heavily; at length Anund turned to Matthew Phirodeen, and passing his arms round his neck, exclaimed with the most touching expression of affection, as well as of gratitude to God—"Ah my brother! my brother! such devils once were we! but now, (and he lifted up his eyes to heaven, and elevated his whole person,) Jesus! Jesus! my God! my Saviour!"—It was very affecting.

AMERICAN COLONIZATION SOCIETY.

[From the *Baltimore Morning Chronicle*.]

Our African settlement at Cape Mesurado, we are happy to learn, from the Agent of the Colonization Society, now in Baltimore, is in a thriving and prosperous way. Houses have been built for the natives, by which they will be protected from the rainy season.—They are now employed in the cultivation of cotton, indigo, and other productions of the tropical climate.—None of them are anxious to return, and harmony and good fellowship are generally prevalent. Another vessel it is expected will sail for that Colony during the present season; and we understand that preparations are now making for that event. We learn that our Colony is abundant in all the fruits of the tropical climate—that it is auspicious to the growth of tea and coffee, those exotic idols of American enjoyment. We have been told so much of the burning suns of Africa, that we presume it will be acceptable to the public, to become acquainted with facts on this subject. By a meteorological journal kept by Dr. Ayers on the island of Perseverance, at the mouth of the river Mesurado, it appears that from the 23d of January, to the 18th of February, the thermometer varied only thirteen degrees; a change which frequently takes place at Baltimore in twenty-four hours.—During this time the variation was generally between 76° and 83°.

ORDINATION OF MISSIONARIES.

[From the *Religious Intelligencer*.]

During the present week, the American Board of Commissioners for Foreign Missions convened in this city, and, agreeably to the notice published in a former paper, Messrs. William Goodell, William Richards, and Artemas Bishop, were, on the day after Commencement, ordained in the centre church, as Ministers of the Gospel, to labour among the heathen. The ordaining council was composed of Ministers and delegates from the two churches in Hartford, from the two churches in this city, and from the church in Yale College, from the church in New

London, from the first church in Fairfield, from the West church in Greenwich, and from the church in Cornwall.

The services commenced about 10 o'clock, A. M.—the Rev. Mr. Lewis, of Greenwich, offered the introductory prayer; the sermon was preached by the Rev. Dr. Miller, of Princeton, from Isaiah, lxi. 4.—“And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.” The Rev. Dr. Lyman, of Hatfield, offered the ordaining prayer; the Rev. Dr. Flint, of Hartford, gave the charge; the Rev. Mr. Hawes, of Hartford, expressed the fellowship of the churches, and the Rev. Mr. Mc Ewen, of New London, offered the concluding prayer. The services were solemn and highly appropriate, and a collection of about \$240 taken up for the purposes of the Board. After a recess of about half an hour, the Board of Commissioners, the ordaining council, a large number of clergymen, the mission family, the members of the Congregational churches in this city, many persons from the neighbouring, and some from distant towns, and several of the youths from the Foreign Mission School at Cornwall, assembled in the North Church, and commemorated the death of Him, of whom the whole family in Heaven and earth is named. The services were performed by the Rev. President Bates and the Rev. Dr. Beecher, and were unusually solemn and instructive.

The scene was one, which no follower of the Redeemer could contemplate without emotion. No person, indeed, can reflect upon it with indifference. From a continent discovered after a lapse of nearly fifteen centuries from the birth of Christ, missionaries are now sent to the land where he led a life of sorrows. They go for the purpose of directing the attention of those who dwell there, to transactions of which their country was the theatre, and to doctrines which were then promulgated. Nor is it less wonderful, that since the few years which have gone by, when Mills and his associates imbibed a missionary spirit, so much has been done. It is true, and all will acknowledge

it, *that more, much more, should have been done, even in this short period*; but still it is wonderful, it is a wonder which God hath wrought, that from a state of apathy on the subject of missions, the churches should so soon awake to the importance of the subject, and have missionaries in India, in Palestine, and in the islands of the sea, as well as in our western forests. They will soon put forth more vigorous efforts. Every individual will feel it his incumbent duty—a duty, the performance of which will constitute a great source of his enjoyment, to increase by his strength, how small soever it may be, the mighty effort of Christendom. Many will come to the help of the Lord against the mighty: and that house to which all nations shall flow, will soon be erected upon the tops of the mountains.

Mr. Goudell is destined for Palestine; Messrs. Richards and Bishop for the Sandwich Islands.

On the evening of the same day a sermon was preached before the Board, by the Rev. Dr. Proudfit, of Salem, N. Y. from Malachi, i. 11.

CLOSE PREACHING.

[From the *Pittsburgh Recorder*.]

Some time in the summer of 1806, Bishop M'Kendree, then presiding elder of the district, was preaching near Maysville, (or Limestone, as it is usually called,) the landing place for the most of emigrants to the upper part of the state of Kentucky. His subject naturally led him to enlarge on *extortion*. It was here that the emigrants were frequently exposed to impositions of various kinds from want of a knowledge of the prices of the commodities of the country, &c. with his usual ingenuity he pressed the subject very closely. “Yes,” said he, “it frequently happens, that some take the advantage of the poor emigrant too, that has removed to your fine country to become your neighbour and fellow-citizen; you sell him your corn or other produce at a double price, and for the corn, when it is only worth fifty cents to the bushel, you can ask a dollar; ah! and receive it too of the poor man who has to grapple with misfortunes to support his family!” An aged gentleman sitting near the door was discovered to become more and more uneasy: His hoary locks gave him a venerable cast, but the emotions of his mind were such as to operate upon the muscular movement of his features. As the subject was pressed, his agitation increased; he could stand it no longer; but rising from his seat, thus abruptly addressed the preacher: “If I did sell my corn for a dollar a bushel I gave them six months to pay it in.” “Sit down my friend,” calmly replied the bishop, “sit down sir, if you please, we are discussing a subject and delineating a character; we are not in the habit of making *personal* reflection!”

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